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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, APRIL 25, 1846. JOHN H. MORISON, EDITOR.

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At our particular request we have been kindly favored with selections from the Manuscripts of one of the most distinguished New England divines of the last generation. They are marked by their strong, sound sense, clear, bold statements of religious truth and duty, and the warm, healthy tone of Christian feeling which pervades them. They do not sympathise with the excitements of our day, and hang out no sign to catch the attention of the idle and thoughtless; but come as the solemn voice of one who has been long the inhabitant of a purer world, to call us away from our childish follies, from the distractions and excessive cares of life, to those higher subjects on which our spiritual and everlasting well-being depends. Our first extract is on

PRAYER.

It may be hoped that in this assembly of Christians are some persons, a few at least, who have the spirit of prayer and are in the habit of complying with the Savior's injunction to pray without ceasing. They make conscience of observing the stated seasons for the worship of God, publicly, in his house; privately, in their own houses; and secretly, in their closets. As they take pleasure in these exercises and delight in them as being suited to the taste and relish of their souls, devotional feelings and sentiments mingle with the general current of their thoughts and affections while they are prosecuting the duties of their respective worldly callings and pursuits. God and religion, the concerns of their souls and of eternity, have, at all times, a predominant sway over their minds, are their main scope, their chief and ultimate aim, even in the conduct and management of their temporal affairs. Such persons may be considered as truly devout, as real Christians, as growing in grace, progressing in the way heavenward, going from strength to strength, till their feet shall take hold of eternal life and they shall appear in the heavenly Zion.

What a ground for joy and congratulation would it be if there were room to hope that this were the character of us all! And why is it not our character? We call ourselves Christians. By our attendance on the public institutions of Christ, we exhibit ourselves to the world as his followers. But if, while thus bearing his name, the badges of his religion, these external marks of discrimination from the mass of our fellow-men, from Jews, Mahometans and Pagans, we be, in our temper, aims and desires, no better than they; equally destitute of the spirit of Christ, as much alienated from God, as backward to intercourse and communion with him, as much attached to the world and to the things of the world, as much enslaved to our depraved passions and lusts—of what advantage to us ultimately, will be our Christian name and privileges!

My brethen, ye are thus distinguished, but are there not some, may there not be many now present whose consciences witness against them that they are utter strangers to a spirit of pure devotion, to whatever constitutes the power of godliness, to all pleasure and satisfaction in spiritual acts and exercises! If you extend the forms of public worship on the Lord's day, does not this comprise nearly the whole of what you do under the notion of religion? Of what other of its duties do you make conscience? Possibly there may be some in this assembly who have made a public and explicit profession of Christ and by that act taken upon themselves all the obligations of his religion, who notwithstanding the solemnity of these engagements, do still continue to neglect, if not wholly, yet for the most part, the duties of private and personal devotion. If on the Sabbath, or occasionally, perhaps, at some other times, you, after a sort, say your prayers, as a task which you dare not wholly omit, though you have no pleasure in performing it—can you flatter yourselves and satisfy your consciences that what you thus perform irregularly, reluctantly, in a manner the most cold and formal, and after long intervals of suspension and neglect—amounts to the Scripture requisition of continuing instant in prayer, and watching thereunto with all perseverance, being fervent in spirit, serving God!

My friends, I am aware of your excuses and how eloquent you can be in urging your want of time, or want of place, or of gifts, or of confidence to use them—the calls of business, the interruptions of company, and a thousand other pretences on which you affect to rely as justifying or palliating your neglect. But there is a previous question which it would be very safe, if not wise, for you to submit to the serious and impartial decision of conscience, namely, whether the want of a heart to the duty, be not the chief, if not the sole difficulty, the main hindrance, the only unsurmountable obstacle! Were the love of God shed abroad in your hearts, were He the object of your supreme regard, did you habitually look up to Him as your portion and your shield, your exceeding great reward, did you feel your temporal and eternal all to depend upon his favor, and had you an abiding conviction that you could hope for his favor only by seeking it in all the ways of his appointment—is it conceivable that you would neglect prayer!

"*It is good,*" says the Psalmist, "*to show forth thy loving kindness every morning and thy faithfulness every night.*" As often as you awake in the morning and rise from your pillow, can you reflect that it is God who has made you to lie down and dwell in safety, given refreshing sleep to your eyelids, rest to your body and composure to your mind, watched over you and your habitation through the hours of darkness, preserved your soul from death and your dwelling from destruction, suffered no midnight alarm to disturb your vigils, and now in the cheerful light of another day is giving you renewedly to behold the displays of his goodness in the ample creation around you—can you thus reflect and not feel yourselves quickened to some grateful acknowledgments to him, some explicit acts of homage and devotion!

Again, if you remember that in his hand your breath is and that his are all your ways, that none of your affairs can prosper without his blessing and that there can be no safety for you or yours, for your families or possessions, but under his constant protection—entertaining these ideas of your dependence on Him, will you hurry away to your worldly business and venture still to neglect by prayer to seek his blessing upon the work of your hands, his protection over you and his care of you amidst the snares and mishaps to which you are daily liable!

After you have experienced the guardianship of his ever watchful providence through the day, supporting you under its labors and duties, preserving you from its accidents and dangers; if you have gone out and come in with no evil occurrence, have seen your table repeatedly spread with his bounty, your cup overflowing with his munificence, and on the present return of the evening are again drawn—do you find your little dear domestic circle still encompassed with his salvation, enjoying health, peace and plenty—can you review these various circumstances of ease and comfort daily renewed, and not feel your obligation to love and adore, to thank and praise the great preserver, the constant and most bountiful benefactor!

The more we delight in holding intercourse and fellowship with him, in the same proportion we shall probably be assimilated into his likeness, become partakers of his holiness and be transformed into his image. But without prayer, what improvement can there be, what progress towards heaven can be made, or what blessing can be expected! After it is known to be the will of God that we should in this way honor and acknowledge him, humbly waiting upon him and seeking to him for whatever things pertain to life and godliness, what excuse can be formed for those who practically despise the duty and live insensible of its obligations! Do they deem the mercies of God not worth asking for? Are the unsearchable riches of Christ of so little value with many that they choose not to apply for them? Or do they affect to doubt whether God is a Being who heareth prayer? Do they ask with the wicked of old, what profit shall we have if we pray unto him!

For the Register.

DO BAPTISTS IMPOSE CREEDS AND FORMS AS A CONDITION OF CHURCH MEMBERSHIP AND FELLOWSHIP.

MR. EDITOR:—As the editor of the Watchman has touched upon many topics to which I am called upon to reply, it will require a considerable room; which if you will grant me I trust I shall not need to trouble you again. We will now proceed to see how far his admissions, and certain facts which I shall adduce, will go to prove the positions which I have taken. And as his quotation does not contain all the controverted points, I will repeat them in order that they may be distinctly in the reader's mind. They are as follows:—

That "*Baptists impose no form or creed as a condition of Church membership and fellowship.*"

That they hold to the principles of "the BIBLE ALONE and LIBERTY OF CONSCIENCE TO ALL."

"That the only *test* of admission we ever knew is *personal piety*—a satisfactory evidence of *conversion to God.*"

That these are the principles of the Baptists I have denied, as far as their principles are shown by the practices and usages of the Church of which the editor of the Watchman is a member. I suppose, with regard to the last point, that I need not attempt to show that he has *known* of any other test than *personal piety* being applied. What he may *personally know* I have not and cannot attempt to say. It will be enough, I suppose, for me to show what are the principles and practices of the Church of which he is a member.

With regard to the question relating to the *Trinity*, although I allow him the disposition to answer my questions frankly, if the reader will be a little particular he will see that the point has not been met in his answer. He has not answered the question whether a person "avowing his disbelief in the *Trinity*" could be admitted as a member of his Church. He first asked me "What do you understand by the *Trinity*?" I gave him my answer, which he quotes and says—"I reply, that in my opinion a candidate would not be refused admission to a Baptist Church for refusing to subscribe to this declaration." To "*this declaration.*" He does not inform us whether "*this declaration*" is what the Baptists term the doctrine of the *Trinity*, or whether a belief in that doctrine whatever it may be, is a requisite to church membership. In my first article I stated that the church of which the editor of the Watchman was a member had a "creed or covenant," containing the doctrine of the *Trinity*, the *Atonement*, the *final perseverance* of the *saints*, &c., &c. And that I had repeatedly witnessed the examination of candidates and heard them inquired of whether they believed in their "Articles of Faith." When he declared, notwithstanding this, "that any creed of human origin is made a *test* of admission we utterly deny," I went immediately to four members of that church and asked information on the subject. They replied, in substance, that sometimes the question was asked and sometimes not; that when it was not asked it was on the supposition that they believed it or they would not ask admission to a church which held such doctrines. I then asked if a person avowing his disbelief in the doctrine of the *Trinity* would be admitted; three out of the four answered unhesitatingly, that they would not, and the reason was given, "because it is a fundamental doctrine." The fourth gave a similar reply, only he thought it possible that a person might so explain his views as to be admissible, or as I understand it, might give such views as the church might consider the doctrine of the *Trinity* while the candidate might not. He allowed that if the *Trinity* should be denied "*without explanation,*" the candidate would not be admitted. Now then, let us take the evidence of these four intelligent members of that church, and put it with the acknowledgement of the editor of the Watchman, that he has never known a person admitted to that church, who "acknowledged his disbelief in any, even the most unimportant or unessential article of that creed," and I think little more need be said to show that a person is required to believe the doctrine of the Trinity in order to become a member of that church. Whether this doctrine is of "human origin" I am willing the reader should judge. But to put the matter entirely at rest, I will state one fact. Their articles of Faith descend to particulars comparatively trifling, such as their views of Infant baptism; and they will hardly like to be understood as "straining at a gnat and swallowing a camel." If they cannot allow error in the unessentials, they will hardly admit it in the fundamentals. Sometime since a person made known his desire to the pastor of that church to become a member, and the examination was satisfactory except that he happened not to agree with the church on the point of "Infant baptism." He was informed that he could not be admitted while holding his views upon that subject. Let the reader understand that this person did not wish his children baptized, but he must not hold intellectually such an opinion in his mind, he must *renounce* the *belief*. Now I will ask if the reader will doubt that their Articles of Faith are made a *test*. And I would ask if they can imagine the principle of exclusiveness pressed to a greater extreme than this! As the editor of the Watchman denies that a formula of doctrines or "Articles of Faith" can with propriety be called a "form," let us see whether they require any other form. Although he does not answer any question upon *baptism*, but thinks it strange that while I admit that the baptism of "John, of Jesus Christ and his Apostles" was "*from heaven,*" that I should then say that they "*impose* it as a *test* of membership." But is he entirely sure that his mode of baptism was the only one practiced by John, by Jesus Christ and his apostles! Others think differently. Our Savior, if I am not mistaken, baptized only with the Holy Ghost. Many persons think that there were various modes of baptism practiced by his apostles. Others think that all that the scriptures require is the baptism of the Holy Spirit. If then, the Baptists require compliance with their one particular mode in opposition to all others, how can they deny that they require a "particular *form.*" I do not contend for this so much to complain of the Baptists as simply to show what is in reality the fact. I myself, as he knows, believe in his mode of baptism, and I disbelieve in infant baptism; and I allow a good deal of logical force to their argument in favor of close communion, but it is not conclusive to my mind.

We will now inquire whether *personal piety*—a satisfactory evidence of *conversion to God*, is the only *test* of admission among the Baptists.—The Baptists of this section of the country, differ from the *Open Communion* Baptists of England, the sect to which Robert Hall belonged; they are *Close Communionists*, of the straitest sect. They do not admit any one to their church or communion who has not been baptised *after their mode*. They will invite an Orthodox or Methodist into their pulpits to preach the gospel of life, but will not admit them into their church or invite them to their communion. This will probably satisfy my readers that they do require other tests than "personal piety." But perhaps the editor of the Watchman may feel that this does not fully meet the case. Well, he allows that he would not admit a Swedenborgian as a member of his church. Let me ask him to answer to his own conscience, whether he has any more doubt of the *personal piety* of some of the members of his church, who have gone to the Swedenborgians than he had before they left?—If he has, I can assure him that some of the members of his church have not; as he has probably had reason to know from some of the votes taken in that church. Some time since a female member of that church, adopted Swedenborgian opinions, the pastor called upon her by her request. She made known her change of opinions and expressed her willingness to remain if it was thought proper; but thought it her duty, knowing the usages of the church, to make known her change of opinion. He told her if those were her opinions she ought not to remain in the church, at the same time he took especial pains to assure her in the kindest manner of his continued confidence in her Christian character.—But the editor of the Watchman would not admit such a person because they believe "*nonsense.*" If a person cannot really be a follower of the Savior and believe some "nonsense," alas for us all! If this is a safe test, suppose he add it as another article to his creed. Yes, and go a little farther and say that himself or some other umpire shall judge for all Christians what is to be considered "*nonsense.*" My friend is too active a judge of human nature not to know that what is "*nonsense*" to one wise man is very good sense to another. Possibly he may one day find that what is "*nonesense*" to his mind has proved the wisdom of God and the power of God to the salvation of some. He represents one as making the joining of a church a "matter of convenience." And is this so! Let him read it again and he will see that I put it on the ground of a "*positive duty,*" a binding obligation upon one's concience, if they had reason to believe themselves proper subjects. Does not the editor of the Watchman hold to this doctrine?—I have no doubt he does. I heard Dr. Sharp urge it very strenuously but a few Sabbaths since, in the church to which the editor of the Watchman belongs. Now if it is the duty of such an one to unite with the church it is equally the duty of the church to receive him. He is not to be turned off with a sneer and told that some of his opinions are "nonsense!" Let him look at the manner in which our Savior treated Thomas during his season of darkness and unbelief, and learn a lesson of forbearance thereby.

One word about the "Scribes and Pharisees." In reply to my question, "If one believes *all* the Bible teaches, pray how much more would you have him believe?" he says "did not the Scribes and Pharisees in our Savior's time believe Moses and the Prophets, or *all* the Scriptures then given!" "Yet what said our Lord to these same Scribes and Pharisees who so strenuously believed the Bible to be the infallible word of God! He said unto them "Woe unto you Scribes and Pharisees, hypocrites" "ye serpents, ye generations of vipers, how can ye escape the damnation of hell!" If all this can be said of men who believe the Bible to be the "infallible word of God" I think it would not be difficult to show that something in addition to that belief is requisite to church membership." Well, I think so too. Has any one said to the contrary? I think as our Savior seemed to think, that their belief was little or no evidence of their piety.—I think it just as good as "the faith of devils" and no better. And if all the articles in the editor of the Watchman's creed are true, I presume the devil believes them. I presume he is a better read theologian than many humble followers of the "meek and lowly Jesus."

It strikes me that the paragraph quoted from is a very unfortunate one for his argument. It is a too edged sword which cuts asunder its cords whichever way it is wielded. In the first place the Scribes and Pharisees did not believe in Jesus Christ either as the Son of God or the true God, although he was in their midst and performing miracles before their eyes. But admitting that they believed all that had then been revealed, what did our Savior say of the value of this faith as evidence of *personal piety?* That they were "serpents, hypocrites, generations of vipers that could not escape the damnation of hell." He seemed to think that a man's *character* was better evidence of his piety than the construction which he put upon the Scriptures. I am not the one who has contended that a belief in all that the Bible teaches is evidence of piety. All I have contended is, that if he believes that, he can believe no more. It is the editor of the Watchman who makes so much of that belief which he thinks the Scribes and Pharisees possessed.

The editor of the Watchman calls upon me, as I have asserted that "*the Bible alone, and liberty of conscience to all*" is not a principle of the Baptists, "to show where they have ever deprived any one of liberty of conscience." I have not said that they had ever "*deprived*" any one of liberty of conscience. When he said that these were the principles of the Baptists, did he mean only to say that Baptists, as members of a civil government had never *deprived* any one of the liberty of conscience? Surely there was no occasion for his telling us that. Our laws and constitutions assure us that they *cannot* if they would. (I am happy to say, as far as I know the history of the Baptists, that they have been remarkably free from a spirit of persecution.) Such an assertion at this time and in this country would be entirely without significance in a religious discussion. The question is whether, acting in their capacity as a church, they allow "liberty of conscience to all." Whether one is permitted to interpret his Bible differently from the Church and yet retain his standing, or whether the Church must interpret it for him, and do his thinking for him. The liberty which their creeds allow is to interpret the Bible according to the dictates of their judgment provided they came to the same results as the Church. Like the man who "did not care what color his coat was if it was only a good blue." I think under those circumstances, one might well come to the conclusion of the old lady who thought, "the best way to prevent thinking wrong was not to think at all."

The editor of the Watchman admits that "Churches ought to reject persons for professing erroneous doctrines. From this and his past argument, I think it no more than a fair inference, that he means to admit that persons should be refused admission for putting a wrong *construction* upon the Bible, although they may believe it to be the infallible word of God. And for their authority to do so, he refers us among others to the following passages of scripture. 2 John 10, 11; "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." Now reader what do you suppose "*this doctrine*" which the disciple speaks of was? Look back at the 7th verse and you will see. "For many deceivers have come into the world who confess not that *Jesus Christ has come in the flesh.*" Where will he find any member of any Church of any denomination whatever, that denies that *Jesus Christ has come in the flesh?* Whom would this rule exclude! And again in 2 Thessalonians iii. 14. "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed." Now what was the "*word by this epistle*" which they are called upon to obey. Reader would you imagine it? The Apostle was calling upon them to work, and get an honest living, not to "eat any man's bread for nought," not to "walk disorderly" being "busy bodies." And on such texts as these, and others which he introduced in his previous articles, he founds the authority of Churches to build up their grand ecclesiastical despotism on the minds and consciences of men. Let us hear no more of the folly of building houses upon sand, or castles in the air.

In reply to my position that "Baptists are, as far as church-membership and fellowship are concerned, one of the most, if not the *most* exclusive and restrictive sect among us," he says, "This is a very serious charge, not only against me, but against a large body of Christians—the most numerous perhaps in the country—a charge which I shall hold him accountable to prove or retract." I am glad he considers it a "*serious charge,*" and I acknowledge my obligation to prove it by reasonable evidences or retract. Now let us see whether they "exclude" and what restrictions they apply. The Baptists act upon the principle of *close communion*. They exclude from their Church and communion every other sect in the land. No one who has not submitted to their mode of Baptism is admitted to their Church or communion. This I suppose, is admitted by the editor of the Watchman. Now what more need to be said to prove the point? There are six great leading sects among us. The Baptists, Orthodox, Methodists, Unitarian, Episcopalian and Catholic. Now let us see whom they admit and whom exclude. The Orthodox are Congregationalists, and therefore the different Churches may have different rules. A member of the Bowdoin Street Church told me the other day that they admitted Baptists, Methodists, and Episcopalians, to their Church and communion with all their various shades of belief. That although their creed contained the doctrine of "infant baptism," and "final perseverance of the saints" that they were not strict to require it, and that persons had been admitted who did not hold to those doctrines. This I believe is true of most of the Orthodox Churches, although there are some exceptions. I have just made inquiries of the editor of the Methodist paper what are the rules of that Church. He says, that they first require six months probation; that then they are admitted as members of the Church simply on the expression of their *general* (not particular) assent to the doctrines and government of the Church. That their *communion* is open and free to all members of Churches of all denominations without exception. The Unitarians, whether right or wrong, admit all members of those other denominations, without exception, both to the Church and communion. The Episcopal Church, if I am rightly informed, like the Methodists, admit these other sects to their communion, but require an assent to the "Apostles' creed" as it is called, in order to admission to the Church. The Catholics, I believe, although I am not positive, go on the same principle, both as regards membership and fellowship. And now in order that we may say which imposes the most restrictions to membership, the Episcopalians and Catholics or the Baptists; let any one read the creed of the Church of which the editor of the Watchman is a member and then read the "Apostles' creed" and see which would be the easiest to assent to, the one or the other; and see which contains the most of "human origin," the most of the "deductions of men." I think I could with truth have made the assertion stronger than I did, and I think it would be very difficult for the editor of the Watchman to show that the Baptists are not without qualification, the *most* "exclusive and restrictive" of all the above denominations, which contain perhaps nine tenths of all the communicants in the whole country. If he is so sensitive to the charge of exclusiveness, I trust he will use his influence that it shall not much longer remain true.

W. B. S.

For the Register.

LETTER FROM MONTREAL.

MONTREAL, Canada,
March 31, 1846.

DEAR SIR,—A few months ago I saw published the warm acknowledgement of the Agent of the Albion Seminary for a very liberal donation given to that Institution by an Unitarian gentleman in Boston "in honor of the American Unitarian Association." The "Albion Seminary" is, I understand, in connection with the Methodist denomination, and has received considerable assistance from the truly liberal and generous Unitarians of Boston. And if it have praiseworthy ends in view, (as I have no doubt it has) it is right and proper that its claims should be considered.

Some very just remarks were made on this matter by J. F. C. in a late number of the Christian World. The subject, he said, was recalled to his mind, by the call of the Agent on him for aid. It has been recalled to my mind by an occurrence somewhat different in its nature and which I can scarcely forbear to mention.

A benevolent association has been recently organised in this city for the purpose of affording aid to the destitute poor. It is called the "Stranger's Friend Society." By its regulation, Roman Catholics, are premptorily denied all relief whatsoever, while Unitarians have been deliberately excluded from all share in the management. Certain individuals stated openly in the meeting convened for the purpose of organising the society, that if the Unitarians were admitted to have act or part in its affairs, they would have nothing to do with it. Among those who spoke such sentiments were one or two of the Methodist ministers.

Notwithstanding all this, however, several Unitarians were called on for pecuniary aid. Contributions were given by them, they not being made aware of the exclusive character of the society. To say the least of such a transaction, it was very inconsistent.

Now, I could not forbear contrasting in my own mind the tone of the Methodist minister in Boston, glowing with gratitude for Unitarian generosity, with that of the Methodist minister in Montreal, filled with bigotry against the little society of Unitarians who have so recently succeeded in securing a "local habitation and name" in this city. But although I could not forbear marking the contrast, I did not regard the circumstance as a matter of surprise. I did not wonder at the wretched exclusiveness of the Montreal minister, for it is so everywhere. Where Unitarians are greatly in the minority they are always made sorely to feel it. Only think of it—they would not associate with Unitarians to feed the hungry and clothe the naked. Nor would they extend a finger to aid the famishing outcast, if they discovered that in religion he acknowledged the supremacy of the Pope. Did they ever read the parable of the good Samaritan!

It is but justice to our many liberal and generous friends and brethren in the faith in Boston and throughout New England that such things should be occasionally brought under their notice. Many of them have ample means and are willing to do good with them. Some of them are anxious to avoid the appearance of sectarianism in the distribution of their bounty. Now I suppose that Unitarians when in want of aid have a twofold recommendation to their favor. 1st. They are engaged in maintaining and propagating those views of religion which they (the persons solicited for aid) hold to be the soundest, purest, and best. 2. Throwing out of view altogether their peculiar religious opinions, and the sympathy in such matters existing between them and the persons solicited,—it may be truly said that the applicants are in every case a little band of individuals struggling to enjoy and maintain the religion of their conscientious convictions against all the combined influences of sectarian intolerance—in the midst of unsympathising communities, and in the face of popular misapprehension, of much undeserved reproach, and too frequently of fearful denunciation. This cannot be said of any of those sects usually called "Orthodox" on both grounds. Then, as I conceive, struggling Unitarian Societies have the first claim on the wealthy and benevolent of their own faith. I do not, however, put my view dogmatically forward, but respectfully submit it to all concerned.

And there are such Societies in many places. We have struggled here until we have got a foothold. But we have not yet done. The more recently established Societies of Troy and Toronto are now in the first stage of their efforts. We know that aid will not be withheld from them. The Rev. Mr. Adam of Toronto did not make his journey last year in vain. He got satisfactory promises of aid several of which have already been realized. I sincerely hope that all that was promised will reach him soon. Certain circumstances (already referred to in your columns) have rendered it necessary for the Toronto Society to make the call upon their friends somewhat sooner than they originally expected. Very satisfactory accounts have lately reached me of their progress. I have no doubt they will be able successfully to plant our simple and scriptural faith in the capital of Upper Canada, if promptly sustained in their present emergency.

Truly yours, C.

P. S. I should not omit to mention that within the present month one of the ministers of the "Methodist new connexion" in this city, has left that body and joined us. After due investigation he became convinced that the doctrine of the Trinity was unscriptural and untrue and he could no longer preach it. He intends to continue in the office of the ministry amongst either the Unitarians or the "Christians." C.

THE PILGRIM FATHERS.

From a beautiful discourse by the Rev. O. W. B. Peabody of Burlington, Vt. we extract a single passage.

"I come now to the subject, on which our ancestors have been involved in wide and indiscriminate reproach; the subject of religious intolerance. So far as any portion of them shared, in this respect, the prejudices or infirmities of their day, I have no disposition to defend them; but let it at least be understood, that they are the objects of this reproach, only because they were not in advance of their age. Religious toleration is the last lesson which humanity learns. It is very imperfectly learned even yet.

Where should our fathers have gone to learn that lesson? Should they have read it by the gloomy light of the flames of Smithfield, in which the Puritans, Rogers and Hooper, the first martyrs, perished? Should they have read it in the death-warrant, bearing the royal seal and sign manual of Queen Elizabeth, under which the Puritans, Barrow and Greenwood, were hanged at Tyburn, merely because their opinions were not satisfactory to the defender of the faith? Should they have learned it from her successor, when he said: "I will make the Puritans conform, or I will harry them out of the land or else worse!" Should they have read it in the bloody text of the act of uniformity, or have gone to find it beneath the dark portals of the courts of high commission or star-chamber? Going down to their own times, might they not hear the heavenly minded Jeremy Taylor, declaring that Anabaptism is as much to be rooted out as any thing, that is the greatest pest and nuisance to the public interest! Let it be remembered, that intolerance,—persecuting and bloody intolerance,—was not their reproach only, but the reproach of all the authorities, of all the churches, of their age. Let it be remembered, that even at a later period, when Catholic Maryland, the asylum of the persecuted, ordained, that "no person within this province, professing to believe in Jesus shall be any ways troubled, molested, or discountenanced, for his or her religion, or in the free exercise thereof;" she ordained also, in the self-same act, that whosoever should deny the Holy Trinity, or any of the three persons thereof, should suffer death.

Let us not be the apologists of evil; but history, while she writes her condemnation, should remember to be just. There are different classes of the colonists of New England. Some professed adhesion to the English Church, denouncing only what they deemed its errors, of ceremony and practice, rather than of faith. Of this class; were many of those, to whom the reproach of intolerance belongs. In saying this, I would no more charge that church with the blame of their intolerance, than I would charge them with the blame of hers. There were not many of the Puritans, who were not justly liable to a similar reproach; but the principles which lay at the very base of Puritanism, however abused or misinterpreted by its earlier professors, was one, which must have inevitably led to entire religious freedom. What was that principle? Simply this: that no rite, or form, or article of faith was to be admitted, which did not derive its warrant from the word of God; that the Bible was to be interpreted neither by hierarchy, parliament, nor king; but by every man's own reason and conscience for himself, on his own responsibility.—And what is this but these minal principle, the living, informing soul of all religious freedom!

It was of another class, that the pilgrim fathers made a part. They, like the rest, acknowledged no spiritual master. They stood upon the great principle, that the scriptures, given by inspiration, contain the true religion; that every man has a right to judge of their meaning for himself; to try all doctrines by them, and to worship God according to the dictates of his own enlightened mind. But they went farther. They utterly disclaimed for themselves, and denied to others, the right to rule conscience by force, or make men buy immunity from punishment at the expense of conscience. Robinson, their minister, remained in Holland; but even now, his parting words addressed to them just before their anchor was weighed, and their sails were spread; ring in the ear like the sound of the silver trumpets of the Jubilee."

Throw away faith with its trust for the past, love for the present, hope for the future, and you throw away all that makes sorrow bearable or joy lovely; the best of us if God withheld his help, would apostatize like Peter, ere the cock crew thrice; and at times that help has wisely been withheld, to check presumptuous thoughts, and teach how true it is that the creature depends on the Creator. Just so we suffer a wilful child, who is tottering about in leading strings to go alone for a minute and have a gentle fall. * * Temptation aims to teach weak man that he was fitted for his station and his station made for him; that fulfilment of his ignorant desires will only make his case the worse, and that,

Providence alike is wise
In what he gives and what denies.

[Tupper.

ABOLITION OF SLAVERY IN TUNIS.

One of the most extraordinary events in modern times is the entire abolition of slavery by AHMED BEY the Sovereign Prince of Tunis, throughout all his dominions. It is a noble fact, a most wonderful triumph of freedom. The thing is complete and entire, an absolute and immediate emancipation. And not only so, but the Prince has made a decree that hereafter no slave shall enter his territory, but that, the moment a captive sets foot on the Tunisian soil, wherever he may come from, or whoever may be his master, he is FREE. If this be not an example for the United States to reflect upon and be moved by, we know not what event of the same nature *could* move us. The example will inevitably be powerful in Africa, it will be powerful in Europe. It will greatly encourage the Anti-Slavery Society of Great Britain, whose address on a former occasion to the Bey of Tunis is supposed to have had no remote connection with the performance of this noble act. It is an act which, coming from a Mohammedan Prince, may well be laid to heart by the governors of Christian States. Would to God that it might move the hearts of our Christian legislators at the South. The pulse of freedom in the District of Columbia must be well nigh dead, if it be not somewhat quickened by such a movement.

We give to our readers the translation of the communication of his Highness the Bey of Tunis to the British Foreign Anti-Slavery Society.

"From the servant of God the Musheer Ahmed Basha Bey, prince of the Tunisian dominions.

To our ally, Sir Thomas Reade, consul general of the British government at Tunis.

Whereas, our aversion to the thraldom imposed on the human kind, which debases it to the condition of the brute creation is well known to you, having conversed together on this matter.

Our attention has been directed to the repression of this traffick, as well as to its total abolition, with a due regard, however to the interests of our subjects, so as not to cause them a loss of property.

We commenced first by prohibiting their embarkation for foreign countries as objects of commerce, as we wrote to you on the 9th Rabih 1st, 1257. Subsequent to which we sent orders to places situated on the road of the caravans coming from Ghadames not to permit any person to enter our territory with any slave as an article of sale; and should any refuse to do so, and not return, the slave should be liberated to his loss; conformably to what we informed you on the 17th Rabih, 1258.

We afterwards abolished the market established for their sale in our capital [thus giving up the revenue which our government reaped from it,] declared that all slaves that should enter our kingdom, by land or by sea, should be free; and further ordered that every one born a slave in our dominions should be considered as free from the very instant of his birth; and that he could neither be sold nor bought, as we informed you thereof on the 6th Elkuada, 1258.

Our resolutions were likewise strengthened, and we felt a real satisfaction at the accord which existed between our sentiments and those expressed by the Anti-Slavery Society, which ennobles itself by upholding the dignity of mankind, in the letter we received on its part, and which we answered on the Rabih 1st, 1258.

This affair never ceased to be the object of our attention as well as the central point of our consideration; and we have thought proper to publish that we have abolished slavery in all our dominions, for we consider all slaves existing in our territory as being free, and do not recognize the legality of their being kept as property.

We have sent some notaries to the sanctuary of Sidy Mahrex in town, and to the sanctuary of Ezzawia Elboucaria, in the suburb of Bab Essuika, as well as in that of Sidy Manzour, in the suburb of Bab Elzekirah, with the object of writing, in favor of such slaves as should present themselves to them, a document constituting them free on our part, and which document shall be represented to us for the apposition of our seal; and no right of property in their persons shall be alleged by their masters.

We have likewise sent the necessary orders to all the governors in our Tunisian kingdom; and having determined on writing a circular to all the consuls of friendly Governments in our capital, you shall equally with them receive a copy of such circular. We hasten to forward to you this letter, for you know our sentiments and what we spake together on the subject.

We thank Providence for the aid it has afforded us in putting an end to this business, which we know is also an object of attention to the great and illustrious British Government; and we pray the Most High that our opinions be always in union with their own in every point. May the Lord keep you under His safeguard."

25 Moharem Elkram, 1262.
(22d of January, 1846.)

[New York Evangelist.

THE SABBATH.

The celebrated Wilberforce, ascribes his continuance for so long a time, under such a pressure of cares and labors, in no small degree to the conscientious and habitual observance of the Sabbath. "O, what a blessed day," he says, "is the Sabbath, which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects. Observation and my own experience have convinced me that there is a special blessing on the right employment of these intervals.

"One of the prime objects, in my judgment, is to strengthen our impression of invisible things, and to induce a habit of living much under their influences. O, what a blessed thing is Sunday, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan. Blessed be God, who hath appointed the Sabbath, and interposed the seasons of recollection. It is a blessed thing to have the Sabbath devoted to God. There is nothing in which I would commend you to be more strictly conscientious, than in keeping the Sabbath holy."

HOW DOES GOD TAKE CARE OF THE POOR!

Among the many purposes of the Massachusetts Fast-day as expressed in the proclamation of Governor Briggs, is to supplicate the Almighty to remember in His good providence, the poor and the down-trodden. These words are probably not without meaning to the functionaries from whom they emanated; to ourselves they certainly have a very profound significance, and we trust no Christian has taken the prayer on his lips without some thought as to what he has asked for. But when we cast our eye upon Society, we fear that in most cases it has been uttered rather with a sense of relief, in having committed the matter to the keeping of God, than with an earnest resolution to know and do the Will of His Providence.

We have a deep and immoveable faith that the Divine wisdom exercises a universal and constant care over the affairs of men, but we confess that we could not invoke it in behalf of the poor and down-trodden, without putting a meaning into the words which we are sorry to say has not generally been attributed to them. What is it for God to remember the poor! Is it to give them Charity at our hands, to feed them at soup houses and to deliver them all their lives to anxity and despair; is it to help them scantily through this winter only to starve and freeze the next, is it to tantalize their hunger and ignorance with the sights of comforts and luxuries and education of the rich, is it to convince them that they are an inferior class of beings, born to a low, wretched and precarious existence! Such, it

would seem, is the thought of society; such, the blind practical infidelity and blasphemy of the churches which presume to confound the merest temporary, superficial alleviation of the sufferings and oppressions of poverty with that COMPLETE CURE which is the will of God. He does indeed remember the poor as he does all others of his children, but in no unjust and partial manner. His Providence is not that of civilized society, nor is it his decree that a race which he has created brethren, should live partly in palaces and partly in wretched garrets and mouldy cellars, in poor houses and slaves' huts. Let us learn the truth that it is not the Providence of God which thus afflicts Humanity, but the false society which man has established in the place of that Divine Order whose law He has impressed on all nature, breathed into the human soul, set fourth His Word, and revealed in the discoveries of science. If our prayer that He will remember the poor, be not an empty mockery, we shall seek to supplant the present civilization, in which His providence is prevented and denied, by a society founded on the Christian law of love, and adapted to be the medium of the blessings which, with no unequal or stinted hand he seeks to pour on all. Then no longer will it be with fasting and grief that our prayer will ascend to the throne, no longer will the poor cry to Him in their affliction, but with songs and gladness and rejoicing, shall rise perpetually from grateful and confident hearts, the worship of the universal race of man. [Harbinger.

CHRISTIAN REGISTER.

BOSTON, APRIL 25, 1846.

AUTHORITY IN MATTERS OF FAITH.

The only authority that we recognize in religion out of ourselves is the Bible. The New Testament is the only creed to which we are willing to subscribe. But the question is often asked: "Do you attach no importance to the decrees of councils; to the general consent of the Christian world, and especially to the opinions held by the early church and the fathers of the first four centuries?"

Most certainly we do attach some importance to them as helps to the understanding of the Scriptures. When we find our own views of Christian doctrine, which we have gained by a diligent study of the Bible, at variance with the generally received views of the Christian world now and for many centuries back, we consider the fact of this difference sufficient to induce us to re-examine with still further care and greater humility the process by which we have reached such conclusions. But if still, after the most careful investigation that we can give, those views are to us the decisive teachings of the Scripture, we must receive and act on them as true. No array of councils, or the general consent of the church,—in short, no weight of human authority can shake our convictions. In the words of Martin Luther, "till such time as either by proofs from Holy Scripture, or by fair reason or argument, we have been confuted or convicted, we cannot and will not recant. Here we stand, we cannot do otherwise, so help us God."

And yet there is a great temptation to yield to such an accumulated weight of external authority as is sometimes brought to bear upon us.—Take, for example, the doctrine of the Trinity. We have never been able to find it in the Scriptures. If anything, to our minds, is clearly taught there, it is that God is one: that the everlasting Father alone is the only true God.—"This," says Jesus, in language as precise as if his sole object had been to guard against the great error into which Christians have fallen,—"this is life eternal, that they might know thee, (the father) the *only true God* and Jesus Christ whom thou hast sent." And all his conduct and instructions are, so far as we can see, in perfect harmony with this declaration. But when we have looked abroad upon the community and seen how few among those who bear the name of Christians believe in the doctrine here taught, though they also profess to derive their views from the Bible; when we go back through centuries and find so large a proportion of the brightest names in the church holding to the Trinity as to the central doctrine of Christianity, we have often asked ourselves whether it be not possible that we have made a mistake. Again and again with such feelings we have gone back to the Scriptures—the naked text without note or commentary,—and always with the same result. By the most serious and prayerful attention that we can give, not only are we unable to find the doctrine of the Trinity there, but we find directly the opposite taught, as clearly as language can speak. What then is to be done? Give up the scriptures and follow the traditions of men?—That we dare not do. Shall we take Calvin, or the church of Rome, or England for our guide, and force the language of scripture to bend to their construction? That we dare not do. It is inconsistent with the reverence we owe to Christ, and his word. What then shall we do? Go back to the scriptures! We have gone to them with reference to this very subject time after time, and always have found in them the most perfect assurance. Shall we never be permitted to settle down into a conviction which is not to be shaken? Must we all our lives pay such respect to the authority of men as not to rest contented with the manifest teachings of God's word, harmonizing as they do with all that we can learn of him from the reason which he has given and the universe which he has made?—Can we without blame give such weight to the authority of a world full of sins and errors, as to allow it to shake our faith in what we have thus learned rfom Christ? Is it not sinful?—does it not imply a want of faith in Christ and his instructions,—in God and the the revelation which he has made, to pay so much regard to the opinions of men? There is a point beyond which neither Christian humility nor Christian faith should al low us to go a single step,—where it is treason against our rightful Lord to obey any other authority than his.

If Christians could only throw aside their prepossessions, and come to Jesus unbiassed by the world, with hearts and minds open to receive all that he has taught, very different, we are sure, would be the prevalent theology of the church: and one of the heaviest burdens that now presses on the intelligence of the community would be removed.

INAUGURATION OF MR. EVERETT.

It is gratifying to observe the general approval in all quarters, religious and political, of the choice which has been made of a President for Harvard University. It is still more gratifying to learn, that Mr. Everett enters upon the duties of his office with the strongest desire to exercise a correct moral and religious influence upon the Institution. He has begun by attending, as President Quincy always did before him, all the exercises of public worship, and we trust that in this respect he will be assisted by his associates in office, that the warmest friends of the Institution may not be pained by the seeming inconsistency of a College Faculty not choosing to be themselves present at religious services, which they compel the students to attend. We believe that Harvard is as free from gross vice and immorality as any College in New England; that there is in the University as high a tone of moral sentiment as in any body of young men among us; but when we remember how much more might be done, if all the officers were moved by such a spirit as that of Dr. Arnold, we feel, perhaps more strongly than we ought, what a responsibility rests on those, who have the charge of such an Instiution, and whose duty it is not only to train the intellects, but to mould the character of so many young men, in whom the hope and safety of the land are bound up.

The inauguration of Mr. Everett, as President, is to take place next week on Thursday. The best wishes and prayers, of those who feel most for the prosperity of our churches and the welfare of the country, will be with him. Long and happy may the connection prove! And may he live, till those who have entered the College under his auspices, may, as the honored and leading men of the nation, rise up and call him blessed.

TRUTHFULNESS OF THE ACCOUNT OF OUR LORD'S RESURRECTION.

We barely referred a week or two since to the evidence which the different Evangelists by their apparent discrepances and substantial agreements furnish to the truthfulness of the narrative. It is only by a detailed comparison of all the particulars that the full force of this evidence can be understood. For such an examination this is not the place. A single instance, however, which we do not remember to have seen noticed, may serve as an illustration of the sort of argument to which we refer.

According to Matthew, "as it dawned toward the first day of the week, Mary Magdalene and the other Mary came to see the sepulchre." Mark mentions these two and Salome, the mother of John. But John through his whole narrative speaks only of Mary Magdalene. John xx. 1. "Now on the first day of the week, Mary Magdalene goeth, early in the morning, while it was yet dark, unto the sepulchre." No allusion is made to any other woman, and the natural inference from the account would be, that she had gone alone. But a careful examination shows that this inference would be wrong. For in the second verse she says to Peter and John, "They have taken away the Lord out of the sepulchre and *we* know not where they have laid him." The plural number (*we*) shows, what all the rest of the narrative had omitted, that she had not been alone and thus makes this harmonise with the accounts of Matthew and Mark. And, as if to show that this is no accidental use of the plural number (in the verb), when afterwards she returned to the sepulchre and stood there really alone, in reply to the question, "Woman, why art thou weeping"? she saith, "Because they have taken away my Lord, and *I* know not where they have laid him."

These are the little touches, which cannot be imitated, but like the gloss upon a real flower, bear indisputable marks of genuineness and truth. This is the kind of evidence which we find it utterly impossible to get over. We are satisfied that with respect to the Gospels, it has never yet been stated with half the strength that belongs to it, and we are looking forward with great interest to two very important works on the subject, which are now, we learn, nearly ready for the press;—one the fourth and fifth volumes of Mr. Norton's great work, and the other a series of essays on the coincidences in the Gospel narratives, by one who, we trust, will not always withhold from the public, the results of his minute and profound investigations into the philosophy and the facts of Christian evidence. Such works could not come at a time when they are more needed, though we fear that those who need them most will not take the pains to study them as they ought. The leading infidels of the last century were men of minute but narrow habits of religious investigation, now they are men of vague speculation, with no minute, accurate habits of thought and with no exact, scholarlike habits of investigation.

THE DEDICATION OF OURSELVES TO GOD.

Amid the feverish pleasures of life,, and the uncertainty that rests upon them all, tried as we are by so many perplexities and sorrows, shall we not pray and strive for a more enduring joy,—a more serene and hallowed trust? With so much in the world to grate and jar on all our finer sensibilities, do we not sometimes long to know, and shall we not purify our hearts, that so we may enjoy, the divine harmony which, as from the harps of angels around the throne of God, is breathed into the souls that have been reconciled to him? Who shall tell the peace—the profound peace, passing all understanding, which is thus secured? And shall we not ask—nay with tears and all the deepest yearning of the heart, shall we not ask, that so we may receive?

But how shall we obtain? By that, without which all our hopes are nothing—by a prayerful, solemn, devout and earnest dedication of ourselves to God and our Savior. It must be no half-way, but an entire, surrender of ourselves to his truth and his spirit—a resolution from the depths of the soul, that come what may, we will live as he would have us live—will give to him the sacrifice of our best affections and of our lives. No tongue can tell what efficacy and power lie in a resolution like this.

A ROSE AMONG THORNS.

A sorely afflicted Christian brother of a different religious sect from our own, writing to us, says, in reference to his trials; "I have found foreigners and strangers made nigh by the blood of Christ. I have found Christians are one and the same throughout the world; as thought is the same. Trials and afflictions are common to the lot of man. But the Christian gathers roses from those thorny bushes, golden treasures from those common sands, and delicious food from those seeming poisons. O sir, I never have known the worth of the religion of Jesus, until my recent afflictions. God is indeed a refuge."

GOSPEL FOR THE WEEK.

April 27, on his return to Galilee, Jesus, while at Cana, heals the nobleman's son, who is sick at Capernaum. John iv. from the forty third verse

***A number of papers, some of them not belonging to our denomination, have given us a word of encouragement, for which we sincerely thank them. To the editor of the Boston Courier we might say something in our defence, were it not that in so doing we should only add the charge of obstinacy to that of literary heresy, which he has already made against us. We have long since known, and, in some respects we hope, profited by his remarkable acuteness as a verbal critic, and still more by his delicate perception of the choicest kinds of poetic beauty. But we cannot give up Wordsworth's Sonnets, or grant that in two or three of them he is unworthy to be named even with Shakspeare and Milton, who have unquestionably written the finest sonnets in our language. The compressed limits of the sonnet have allowed Wordsworth no room for the sort of amplification and wordiness which gives something of heaviness to most of his longer poems. If they were not familiar to every one we should quote by way of illustration his Sonnets on Milton, on London Bridge and on The Sonnet.

To the Editors of religious papers, we would say, that while we shall probably be engaged in the support of different views of theology and different forms of church government, we hope that our discussions on all sides may be conducted in such a spirit as to promote the great end which we all have at heart, the advancement of Christ kingdom, which is rigteousness and peace and joy in the holy spirit.

For the Register.

AN ABSTRACT OF PAUL'S EPISTLE TO THE ROMANS. NO. III.

By an argument drawn from analogy, Paul endeavors (Chap. vii.) to show the Jewish Christians, whom he addresses expressly for the purpose, that the law has ceased to be binding upon them. As a woman is bound to her husband as long as he lives, says he, so man is bound to obey the law so long as it has force, and, as the woman is free when the husband dies, so the Jew is free when the law is abrogated. Christ, by his life, teaching and obedience unto death, has abrogated the law, and you, in consequence, have become dead to it, that, rising from this death, you may be joined in a closer union with him who is risen, and live a life devoted to God; 1—4. A secret parallel is here run, in the mind of the Apostle, between the death and resurrection of Christ, and the Christian's death to the old, and his rising to a new, mode of life. This was a favorite comparison with Paul, and it accounts for much of the obscurity in his writings. It is for this reason that he so often changes his figure in these verses, sometimes making the law die, and sometimes the Christian die to the law. The idea in both cases is the same, but the change perplexes the reader by inducing him to look for a difference, where, in reality, there is none.

Before we became Christians, he continues, our inclination to sin being excited to greater activity by the prohibition of the law led us to violate it, and to become estranged from God, to die a moral death. Being now delivered from the law by its abrogation, we serve with our whole souls a new spiritual law; 5, 6. The Jew might here object that Paul was making the law of God sinful, and was endeavoring to show that it not only allowed, but excited men to sin. Here we see one of the greatest difficulties with which the Apostle had to contend in writing on such a subject, to a Church constituted like that at Rome. He was to prove the abrogation of the old law, the superiority of the new, and at the same time, not to wound the prejudices of the Jews, sensitive in everything which related to their law. Does the law excite to sin, says he, or allow it? By no means. On the contrary, I had not known the enormity of sin without the law. I had not known that mere desires, which were never to be accomplished, were sinful, unless the law had forbidden us to covet. He thus asserts that the prohibitions of the law, excite men to sin, and, at the same time, that the law and its prohibitions are "holy, just and good." In order to reconcile this seeming inconsistency, he divides man into two parts, which he calls spirit and flesh. By the spirit is meant all that part of our nature which favors the development of the soul to God, such as the sense of right and religion. By flesh is meant everything which would prevent this developement, such as unholy desires, the appetites, and the passions. By means of these, a constant warfare is carried on within us, and the man is divided against itself. Whatever the spirit attempts, the flesh endeavors to thwart. They are antagonists whose strife never ceases. To render his language more energetic, he again personifies sin, and represents it as an artful enemy, seeking every occasion to take advantage of us, and to profit itself. Sin, says he, which otherwise might have remained powerless, took advantage of the multiplied restraints and prohibitions, which the law imposes, and urged me to free myself from its bondage, to disregard its commands. In childhood I did not understand the law, and, consequently, had little desire to violate it, but as soon as I could comprehend its restraints, sin, which had hitherto lain dormant within me, strove to make me disregard these, and wrought my ruin. So far is the law from being sinful, that it was designed to prevent sin; but sin, by taking advantage of its prohibitions, and inducing me to violate the law, though the certain consequence was death, showed its great power and exceeding sinfulness. In what follows he endeavors to maintain the righteousness of the law, and, at the same time, its insufficiency to subdue the power of sin, which is another reason for not insisting on its continued observance. He describes, in powerful language, the warfare which is forever waged in the soul of man, between the spirit and the flesh, the better and the worst impulses of his nature. Our appetites and passions are forever undermining our best purposes. We earnestly resolve to do well, but some base motive intervenes to prevent it. This strife, he describes, as still raging in his own soul, and he constantly finds his lower nature triumphing over his higher, the flesh too powerful for the spirit. In shame and bitterness of soul he exclaims, "Oh, wretched man that I am! who shall deliver me from this body or these passions which are dragging me down to death! I thank God that I am delivered through Christ; 7—25."

The same subject is continued in chapter eighth. The true disciple of Christ, he says, will not be condemned, though he sometimes fail through weakness; for the spiritual life which he has derived from Christ, has freed him from the dominion of sin. He does not mean to assert that the Christian has no tendency to sin, no struggle to maintain against it; for such an assertion would conflict with what he has just said of himself in chapter vii., and with many other parts of the Scripture, but he means simply that sin has lost its ascendency over him, that it is no longer the master, the ruling power within him. Its victories are now accidental, not habitual, or even common. Christ, he continues, has effected what the law could not, because it was too weak to contend with the evil propensities of men. God sent him into the world to live like men, subject to trial and temptation, in order to overcome these, and thus break the power of sin, that we, encouraged by his example, and obeying his precepts, might accomplish all that the law requires; 1—4. He then states the great doctrine, for which he is contending, both in the negative, and in the positive form,—defines who are not, and who are to be considered the sons of God. No matter, he says, how zealous you may be in defence of the law, or how strictly you may observe its forms, if your evil propensities gain the ascendency in your lives, you are not, and cannot be subject to the law of God. No matter what other merits you may possess, if you have not the spirit of Christ you are none of his. Again, speaking in the positive form, he says, as many as are led by the spirit of God, they are sons of God. By the first assertion he excludes the Jewish formalists, by the second, includes the truly pious Gentiles; 5—14. He goes on to say, that under the law the Jews were governed, like servants, by fear, but the Christian is governed by filial affection; and the very existence of this spirit within us, is a strong proof that we are the children of God, and heirs of immortality; 15—18.

What follows refers to a Jewish idea, that, when the Messiah should establish his kingdom on earth, the whole material universe would be restored to that perfect state, which existed before the fall of Adam. Decay, death, and corruption, were to cease. Animals and plants were to flourish forever, unaffected by age, and unharmed by accident. This was called by the Jews, the restoration of all things. Paul, warmed by the glowing thought of witnessing the happy kingdom of the Messiah, in bold and earnest language, represents the whole creation of God, as anxiously looking forward to it, as the time, when it should itself be renewed or restored to its former state of perfection. The creation, says Paul, was not made subject to change and decay of its own accord, but by the decree of God, who gave it the hope that he would free it from these imperfections, and restore it, with the children of God, to the glorious condition which they had before the fall; 19—22. We are also anxiously waiting for this period, hoping that we shall be saved, but not sure of it. Not knowing what to ask with regard to it, our spirits utter an inarticulate speech which is understood by God, and we know that whatever may occur will be for our good; 23—28. The persons, i. e. the very class of persons, for whom God intended the Gospel, have received it, and they will secure the glory which he intended for his children. Here he again declares to the Jews, that the simple fact, that God had called the Gentiles, is a sufficient proof that they are his children, and heirs of an heavenly inheritance. Identifying himself with the Gentile converts, he says, if God be for us, who can be against us? If he gave up his son for us, will he not give us all things else? Our love for Christ is so deep, so true, so ardent, that I am persuaded that no calamity in this life, and no prospect in the future, can quench it in our souls; 29—39.

Lest the Jews should think that Paul, in his zeal to serve the Gentiles, had lost all interest in his own people, he protests, in the strongest language, that he has no feeling, but that of the deepest sorrow, for his countrymen and so ardent is his affection for them, that he declares he would willingly give up the joys of the Christian life to secure their salvation. For, says he, they have the strongest claims upon my regard. They are my kinsmen and my countrymen, the adopted people of God. For them so many miracles were wrought; with them the covenants were made; and to them the law was given. They performed the service of God in the temple; and to them the promises were given. From them sprung the prophets, and, blessed be God forever, it was from them that Christ came, who is greater than the prophets; ix. 1—5. Paul is here enumerating the many claims, which the Jews had upon his affection, many of which are the tokens of favor which they had received from God. These he arranges in the form of a climax, which terminates with the sending of Christ, the last and greatest of his favors to the Jews, and to Paul, the strongest reason for loving them.

The rejection of the Jews as a nation externally observing the Mosaic rites, the acceptance of the Gentiles without conforming to these rites, do not, by any means, says he, anuul the promise made by God to Abraham. God did not intend by this, that every Jew should be saved merely because he was born a Jew; for all are not true Israelites who belong to the Jewish nation. God himself has shown us, in two instances, that he did not mean by the seed of Abraham, all his blood descendants. For, in the first place, he excluded Ishmael and all his descendants, from any claim in the promise, on the ground of being the offspring of Abraham, and said that Isaac and his descendants should inherit the promise. And, again, not all the children of Isaac are accounted seed in the sight of God, according to the sense in which he used the term. Esau, the eldest of Isaac's children, was rejected, and Jacob chosen to become the heir of the promise. And, though it might be urged with some degree of justice, that Ishmael was rejected because he was the son of a slave, and was a wicked and impious man, the same argument will not apply to the second case; for Esau and Jacob were sons of the same mother, were twins in the same womb, and, before they were born, and, consequently, before they had done any thing either to blame or commend, God, from his fore-knowledge of what they would be, declared that the elder should serve the younger. As it was then, so is it now. God selects whom he chooses to be his people. He has rejected the Jewish nation as he did Esau the elder born, and selected for himself a new people, on grounds that have no reference to national distinctions; 6—13.

Paul does not mean to assert that God rewards and punishes, without any regard to the moral character of the individual, but he means just the opposite, as every one must perceive who studies the whole connexion and object of the discourse. He means to say, that God had rejected the Jews as Jews, as the descendants of a particular man, possessing certain sacred books, and observing certain outward rites and ceremonies, and that he no longer regarded them as his people in consequence of these peculiarities; but that he had chosen for himself a people on entirely different grounds, viz., not for their outward, but for their inward life. It is not the action, but the motive which prompted it, that secures the favor of God. The Apostle goes on to say, that this is no new thing with God. He has done the same before, to show mankind that he is not governed by outward circumstances in the choice of his people, but by the disposition of the heart alone. He rejected Ishmael and chose Isaac, he rejected Esau and chose Jacob, not for anything which either of them had done, but from his knowledge of their hearts. In the case of Esau and Jacob, says he, it could not possibly have been for outward acts, for rites performed or neglected, for the choice was made before they were born, and consequently before they had done anything at all. In the same manner God will accept or reject you, not from external rites, and outward conformity to the law, but according to the disposition of your hearts towards God, and your endeavor to do his will.

We should bear in mind, through the whole of this discussion, that Paul does not mean to assert, that God acts capriciously, without regard to any general principles of conduct, but he means to assert, that he is wholly irresponsible to any created being for his acts. He has the right, as well as the power, to do as he chooses, and it is not the business of men, when informed of his will, to question his conduct, or to scrutinise his purposes. Is God unjust, says Paul, because he has rejected the Jews as a nation, and selected a new people for himself? Not at all; for it does not by any means follow that God is in the wrong, because he differs from you, Jews, in his mode of dealing with men. He does not submit his plans to your judgment, and is in no way responsible to you for his acts. He is governed only by those immutable principles of justice, which he has himself established. In proof of this, I appeal to the authority of Moses, an authority which you cannot deny. God said to him that he would be gracious and merciful to whomsoever he chose. Again, he says to Pharaoh, "I have suffered thee to live for the purpose of manifesting my power through thee." The first is adduced as an instance of God's mercy, the second, of his severity, to show that, in each, he acts according to his own free will, according to principles and laws which he has established for his own guidance, and is in no way responsible to man; 14—18. We should remember that Paul is all along reasoning with the Jews, and attempting to prove that God's rejection of them is not only consistent with what he had done in the cases of Ishmael and Esau, but that he, as sovereign of the universe, had an absolute right to reject them, and to select a new people on entirely new grounds, from any or all nations, as he might see fit. God, of course, would only exercise this right for good and sufficient reasons. But perhaps, says Paul, the Jew will say, in view of the past that God suffers some individuals and nations to become hardened, "why then doth he find fault with us as a nation? We could not have resisted his will, had we chosen to do so. It is unjust, then, in him to complain, when we are what we are, by his sufferance." Paul answers, first, from reason, secondly, from revelation Is it the office of a man to accuse his God of injustice? Is his station so exalted as to permit this? When the potter can make of the same lump of clay vessels of honor and dishonor, cannot God be allowed to select from the same nation, one class of persons to be his people, and reject another class? Shall the Omnipotent have less power over his works, than the potter over his clay! Then, identifying himself with the Christian Church, he continues. If God, for purposes of his own, has chosen to bear with you, Jews, thus long, notwithstanding your crimes, *you* certainly ought not to complain; and if he has chosen us, without regard to national distinctions, to be his people instead of you, neither can you complain of this, since you had previously forfeited all right to such an application. He then strengthens this reasonable position by an appeal to their prophets, Hozea, and Isaiah, who had affirmed, that a new people should be chosen in the place of the Jews. To such authority the Jews could return no answer, and the argument of the apostle is complete; 19—29.

In illustrating God's dealings with men by the potter, the points of comparison seem to be as follows. As the potter, from the same lump, makes vessels of honor and dishonor, so God from the same nation accepts some and rejects others. In the same lump there may be clay of different qualities, and in the same nation, men of different moral attainments. Now the apostle does *not* say, that the potter is *not* governed by certain fixed principles in the choice of his clay, and that God does not act likewise in the choice of his people.

Paul next states the grand conclusion to be drawn from his whole argument. It is this, that the Gentiles who had never sought to gain the approbation of God by observing the Mosaic ritual, had done so by his faith, or the right disposition of his heart towards him, and is now numbered among his people; while the Jew, who has observed the law externally, without the right disposition towards God, and has relied on his descent from Abraham, without possessing his faith, has been rejected, and is not now numbered among his people. And why were the Jews rejected? It was not by an arbitrary decree of God, but, says the apostle, because they sought to please him by outward acts, and not by the circumcision of the heart, not by devoting the whole inward life to the service of God, not by a faith, like that of Araham and Christ, which would do all things and endure all things for the love of God, and the performance of his will. For the Jews, with their proud and arrogant hearts, he continues, could not believe on a lowly and crucified redeemer, and, therefore, they were rejected; 30—33. This certainly does not look like capricious and arbitrary election, without regard to the life, or character of the individual elected.

Such is the substance of the ninth chapter, perhaps the most difficult one in the whole Bible to understand and interpret aright. We have dwelt longer than usual upon it, both on account of its own inherent difficulties, and the false doctrine which has been drawn from it. We see from the above abstract of its contents, that it is closely connect with the argument of the apostle, and gives no support whatever, to the doctrine of arbitrary election. On the contrary, we know from the reasons given at the close of the chapter for rejecting Jews and accepting Gentiles, that God in choosing his people is governed by fixed and positive rules, having regard to their characters.

N. H. M.

For the Register.

MR. EDITOR,—Your predecessor sometime since called the attention of the public, by a kind notice in the Register, to the Rensselaer Institute at Troy, N. Y. Since reading that notice, I have attended with great delight the examination, which is so favorably noticed by a member of the Board of examination in one of the newspapers of Syracuse. Having been associated with this gentleman in the very pleasant duty assigned the Board, it is no more than justice to the Institute, and to the learned and accomplished professor, who is at the head of it to say, that I fully concur in the account, which he has given of the Seminary, and which I would respectfully request you to transfer to your columns.

This institution has many of the advantages of the academy at West Point, without any of its military appendages. This is a consideration of some importance to those of our readers, who have no taste for the pomp and circumstance of war. Very respectfully, S. G.

Want of room obliges us to leave out the article referred to by our correspondent.

NEW PUBLICATIONS.

CICERO DE NATURA DEORUM. With English notes. By C. K. Dillaway, 2 vols.

These very neat little volumes, containing the Latin text accompanied by notes which seem to us, so far as we have had time to examine them, very judicious, open an exceedingly pleasant avenue into the very heart of Ancient Literature. We should commend them not only to those who are preparing to be scholars, but to those who have just left College, and especially to those who at a later period would review their classical knowledge and live again amid the pleasing associations which cluster round the studies of their early years. The notes will be found an important help. At least *we* should find them so, inasmuch as they supply to our hands information which would otherwise cost us much labor, or which we might not have within our reach.

A Sermon on the Principles and Methods of the Church of the Disciples, by the Pastor, James Freeman Clarke.

This sermon is what it purports to be. As the Church of the Disciples is a new experiment in church organization it may be not uninteresting to our readers to learn what it is as explained in this discourse. There are a few things on which we should wish to make some strictures, but on the whole we prefer to let them pass.

"The first organization of our body took place April 13th, 1841, when the following declaration was adopted by a unanimous vote, as the foundation of the church.

'We whose names are subscribed, unite together in the following faith and purpose.

Our faith is in Jesus, as the Christ, the Son of God.

And we hereby form ourselves into a Church of his Disciples, that we may co-operate together in the study and practice of Christianity.'"

1. In the first place, then, we united together as a *Church*. We did not unite as a religious society or congregation; but as a Church of Christ, established on a foundation of personal religious faith and intention. The common method is to organize first a Religious Society for the support of public worship, and afterwards to organize a Church of Communicants within the Society. We have but one organization, and that is the Church, or body founded on a profession of personal faith."

"This one body is the living nucleus at the centre of all our operations. Every thing which relates to our action as a religious society is done by our church, at its meetings or through its various committees. The church has its Pastoral Committee, its Finance Committee, its Committee on Music, its Committee on the Young, which has charge of the Sunday School, and its Commitee for Benevolent Operations.

We unite therefore as a Church, and in no other way. But we call ourselves a Church of Disciples, and the second leading idea of our union is contained in this word, Disciples.

2. We unite as disciples, scholars, learners; we sit at the feet of Jesus as Mary did, to hear his words. We are scholars in Christ's school.—We do not come together as those who have already formed all their opinions concerning Christianity, and who are ready to sign a creed; but as those who are desiring to know the truth, to come to the light, to form opinions, and acquire a definite belief. We do not unite as those who have become pious, who account themselves more religious than others, who have a deeper devotion and purer spirit; but as those who long to be pious, who desire to become truly religious. We do not unite in the church and call ourselves disciples because we think we are good, but to become good; not as those who are righteous, but as those who are hungering and thirsting for righteousness.

To join our church, therefore, is a different thing from what is commonly understood by joining a church. The usual idea is, that persons are to became pious and holy before they join the church, and these are to be put together into the church as into an ark of safety, there to be kept safe from the allurements of the world. The usual opinion is that Christians, who are earnestly seeking for religion, and are believers in Christ, are nevertheless not good enough to join the church, or to partake of the Lord's Supper, so long as they feel that they have not acquired confirmed habits of piety and holiness.—This common view operates, in our opinion, injuriously on three different classes. It has a bad effect on those *out of the church* who are seeking to become Christians, for it leads them to seek to become Christians in their own strength, and apart from Christ. They say—"We are not good enough yet to join Christ's church," and so they keep away, endeavoring by themselves to become better. This is as if a sick man should say, "I am too sick to call a physician —by and by I hope to be well enough to see him"—or as if a child should say "I am too ignorant to go to school—by and by when I know more I will go to school." One great object of the church is, by its ordinances, its social and sympathetic influences, its prayers and works, to bring us into communion with Christ, and to cultivate our religious nature. It is the school of which Christ is the master, and those who are ignorant should enter it. It is composed not of those who feel themselves well and strong, but of those who knowing that they are maimed, halt and blind, have gathered around the great Physician, saying—"Lord, if thou wilt, thou canst make us clean." To represent, therefore, the church as the place for those who are already pious and holy, is to keep out those who most need its strengthening influences; it is to admit the strong and healthy, and keep out those who labor and are heavy laden; it is to reject those who have a low opinion of their attainments, and to invite those who are self-satisfied and contented with themselves. We would rather go out into the by-ways, and bring in the poor and maimed, that our Master's house may be filled with those who need the strengthening and sanctifying influences which come from the sense of of pardoned sins, and from communion with Christ the Savior."

3. "Those who unite with our church say, "Our faith is in Jesus as the Christ, the Son of God."

4. "But to become a disciple of Christ, it is not enough that we have faith in him as our teacher and Savior. We must also be willing to work out our salvation. We therefore add to our declaration of faith a declaration of purpose, namely—'We form ourselves into a church that we may co-operate together in the study and practice of Christianity.'"

The faith which should stop in itself, would hardly be faith—for by works is *faith* made perfect, and faith without works is dead, or is not faith. We therefore unite in the church in order to work together, and it is this co-operation which is the very essence of church union."

"Its members should be willing to work together in every good cause—not merely to sit together on Sunday in church and at the Lord's table—but to visit the poor and the sick on Monday and Tuesday—to unite in mutual prayer and consultation, and exhortation, and to fan the flame of piety and charity in each other's bosoms.

The best possible test that the church could adopt, to try the sincerity and fitness of those who should propose to join her body, would be this. "Are you willing to work with us? Are you willing to unite with us in our various meetings? to help us and be helped by us? to place confidence in us and let us place confidence in you? Are you willing to tell us our faults when we do wrong, and be told of yours when you are in the wrong? Are you willing to labor with us for the progress of Christianity, of pure piety, of human happiness, and peace and liberty, and temperance." This would be a much better test, with which to try the spirit of one who proposed entering the church, than to ask him to sign a long and minute creed, or to relate his religious experience and tell the story of his conversion."

Mr. Robbins's Sermon at the Installation of Rev. A. M. Bridge, with the Right Hand of Fellowship, and the Address to the People.

The subject of this Discourse is Christian Union—one shepherd and one fold—"*the union of the spirit*," "*with a common reverence for the authority of Christ*"—a union which the preacher believes is yet to be realized upon the earth.

But what must we do in bringing about this Union?

While "we hold fast and value and honestly express our own convinctions, we must do so with the utmost consideration, tolerance and respect towards them of others."

"We must go further, and cultivate a feeling of sympathy with all and every Christian, as such, without regard to denominational distinctions; with his religious feelings, desires, wants and efforts to do good."

"Again in order to promote the union of Christians in one fold, we must elevate and set forward, everywhere and at all times, the one standard of truth and duty, the Word of God, the Bible. This, this alone, this unmangled, this conscientiously and rationally interpreted, but especially this illustrated by the life of Christ,—this must be our creed. On no narrower platform can Christians ever come together—can the Church universal be established in true and abiding harmony.

Finally, a true and enduring fellowship amongst Christians can be brought about by no instrumentality without the personal purity and fidelity, the unfeigned piety, the solid, energetic goodness, the peaceable temper, the loving spirit, the vital godliness of individual disciples. *Be thyself a Christian indeed, and thou art Christ's. Be Christ's and all others who are his own will recognize and love you.* Be thou "a man of the beatitudes," in temper, in speech, and in deed—then there will be ever passing off from you the genial and healing influence of your own inward harmony—you will be a mediator between contending parties—you will belong to the true church and be accredited as a member thereof by all who are capable of appreciating a heavenly character—you will beautifully and usefully fill your true place and discharge your appointed office amongst the members of Christ's body—you will be a fruitful branch of the heavenly vine—you will feel the brotherhood of the Saints—you will be, in deed and in truth, to man a brother, to Jesus a disciple, and to God a child."

The Right Hand of Fellowship by the Rev. O. C. Everett of Northfield, is just what it should be, simple, affectionate and true.

"We welcome you to a field where already many good seeds have been scattered and many good fruits have been gathered." * * "There will not be perhaps a family of your charge, where you may not find among the many pamphlets and books which he [your predecessor] has distributed, one book in particular, prepared by our beloved and deceased teacher in the Gospel ministry, for the young convert who seeks the formation of a Christian character. Yes, my brother, wherever you go among this people, you will find the footprints, not only of your predecessor in the active duties of this office, but those of him at whose feet we have sat to learn, and from whose mild lips and eloquent life have dropped into docile hearts words of wisdom and love. You will find around you in your daily walks the presence and influence of many of those wise and good men, whose writings you have delighted to read and study, from which you have received light and life, comfort and encouragement—which have been for a healing to the distracted Church, the discouraged Christian, and the deluded, debased child of God, Buckminster, Channing, Greenwood and Ware—names dear to every liberal, loving disciple of Christ, you will have been not only introduced to the acquaintance, but to the close intimacy of many minds and hearts."

"It is not here alone that you will be called to labor, as your past experience will undoubtedly testify. The world is before you—mankind around you. The heart renewed and sanctified by the Gospel cannot bind up its affections and say thus far and no farther; but as the grace of God diffuses itself more and more over your heart, so will its affections enlarge, extend, embracing more and distant objects until the earth shall be filled with the knowledge of God and His love and peace be manifest everywhere. But without extending your vision over the wide world, you will see in this beautiful valley of the Connecticut, ample field wherein to expend your strength. We bid you welcome where we believe there is a more active spirit of intelligent inquiry, asking for the reasons whereon faith, religious faith, may stand and build—a spirit which is not satisfied with decrees of councils convened in times of religious bigotry and ignorance—a spirit, which is not satisfied with the long inherited opinions of others, however wise they may have been esteemed in their day—a spirit which searches the Scriptures, proves all things, holds fast to that which seems good, being fully persuaded in its own mind,—a spirit which brooks not the authority of men in matters pertaining to religion, allowing no man to be called master—none, save Jesus Christ. That spirit of free inquiry which pervaded the Puritan pastor, when he enjoined upon his church fidelity to the Word of God, searching the Scriptures as though more truth might dawn upon mankind, that spirit of fearless independence which marked our fathers who crossed the ocean to worship God, which has never failed where the Pilgrims trod—that spirit of religious inquiry and conscientious independence is more widely extending and endures not any assumption of power, or authority, whether it be called Catholic or Protestant."

The Address to the People by Mr. Willis of Walpole, N. H., is full of bright thoughts.

"Be attentive upon divine service, Much has been said of a lifeless ministry. Much more may be said of dead congregations. Why is it so?" * * "Why cannot men feel the greatness of life when directed and ennobled by a holy religion? The understanding is convinced. Who does not know it to be better to have religious principle than without it? Who does not know the meanness of unworthy lives? If nothing more were needed, than to obtain assent to the beauty of virtue and a Christ-like life, this very day would witness an event without precedent or parallel in the annals of Reform. Churches would be crowded—the sanctuary besieged. From cottage to cathedral, from earth's highest places—and lowest abodes and dens where sin hides itself, would arise from lips all unused to prayer and praise, the petitions of a ransomed world. And one might listen, as shepherds did long ago, to hear blessed angels once more singing, peace on earth, good will to men. But alas, it is not sufficient to know the right. The root of evil lies in the will. "Ye will not come unto me that ye might be healed." It is our will. That which erects man into a lofty and responsible spirit—or degrades him beneath the brute."

"You expect the pastor to be found in the

pulpit every Sabbath of the year, unless prevented by sickness. Be sure you find him there. Perhaps it were vain always to urge the highest motives for such a duty. We may say with Hugh Latimer—in a sermon before Edward the Sixth, "I had rather ye should come of a naughty mind to hear the word of God—for novelty or curiosity to hear pastime than to be away. I had rather ye should come as the tale is told by the gentlewoman of London. One of her neighbors met her in the street, and said, "Mistress, whither go ye?" "Marry," said she, "I am going to St. Thomas, of Acres, to the sermon. I could not sleep all this last night; and am going now thither. I never failed of a good nap there!" "And I had rather," continues the old Martyr, "ye should go napping to the sermon than not go at all."

"You may, my friends, this day, take courage and go forward. You have declared that this ancient church shall be the hallowed home of Christian influences. You are not alone. The tendencies of the age seek and demand light and liberty. The sweep of things is onward. The movements of the times are with us. Strong men, who have thrown off the shackles of theology and superstition, are with us. The deep undertone of society is with us. The Gospel of Christ in its free and unconstrained simplicity is with us. The Savior of men is blessing us. The right arm of the Infinite God is around us! Brethren, we are not acting alone. We are a part of a great company who have taken the stand for the glorious right of private judgment and liberty to think. We belong not to the past, but to the progressive party. We advance with strong heart, with the advancing movements of the age, praying as we go for Liberty, Holiness, and Love!"

"Individual and Public Reform." A Discourse delivered on Fast Day, April 2, 1846, at the West Church in Boston by C. A. Bartol, Junior Pastor. Printed by Request.

We have read this discourse with great satisfaction. It is a sensible and serious exhibition of an important subject. The general sentiment illustrated by the Preacher is that "all public sin is individual sin; and that all public repentance and reform must be individual also." This leading idea is applied to the three great sins of Slavery, War, and Intemperance. It is in reference to the first of these, that Mr. Bartol thus speaks; and we are confident, that his remarks will commend themselves to the judgment of enlightened philanthropists.

"Take that sin in the nation which has drawn to itself such special attention in our day, the sin of *Slavery*. Whence has this monstrous crime against humanity, this outrage upon every right and Christian feeling, grown? From every case of unrighteous capture of the free, every case of trading in human flesh as in the senseless products of the earth, every case of violation of the social immunities of human beings,—every such case unrighteously consented to and furthered by those not bold enough to do the deed, yet base enough to encourage or get gain from it,—till the evil has swollen into a vast overshadowing iniquity, with its anomalous nature jarring against all the principles and objects of a free land, and so affronting heaven and earth with this abomination standing where it ought not, in the holy place of liberty and religion, that, if man should hold his peace about it, we might think the very stones would cry out. It is all the terrible consequence and expression of individual sin. It can be subdued only by the power of individual influence and reformation; this influence and reformation spreading in innumerable ways from point to point through the community, by speech, by right action, by free publication, bringing into existence that public sentiment which always proves itself the most mighty and formidable power on earth, and before which, in its perhaps gentle and gradual operation, nothing adverse can finally stand. It is this general and slow, but irresistible, power arising out of the incessant contributions of truth and justice from individual minds, that must be mainly relied on for the final removal of slavery. It is better to be relied on than any violent and combined attacks. The cry for an immediate extirpation of such an evil is a senseless and hurtful cry; and the organized assault upon it by a phalanx of societies marshalled in the Free States, and presenting a threatening front against the South, has plainly failed to secure the sympathies of many of the truly wise, and drawn from many of the truly good a not unfrequent disapproval of the spirit and means employed, much as they may have sympathized as to the rightness of the end in view, and the eternal solidity of the truths proclaimed.

But the point is, that individual action is not only more appropriate, but more efficient in bringing about the result. I am not sure that anti-slavery societies will not prove, under an overruling Providence, to have done more good than harm; but such dreadful deductions have to be made both as regards the extent and quality of their influence, that good and wise men may often feel, that whatever power as individuals they may have they are bound to exert otherwise than in any connection with them. What have these societies done? They have stirred up the public mind, no doubt, in a considerable degree to this subject, and they have numbered some truly noble spirits among their members; but they have, by the consequences of their action, broken asunder the largest religious denominations and most flourishing churches in this country; while proclaiming doctrines of disunion, they have thus actually snapped bonds of union stronger than iron, once running over and clasping together our remotest borders; they have roused an indignant determination throughout the slaveholding territory to repulse attempts regarded as in direct violation of the common constitution of the country; they have, in fact, expressly disallowed the binding nature of the original compact of these United States, by which alone they are held together; they have denounced, in general, the Christian institutions of the land as the instruments not only of corruption, and thus so far endeavored to discredit Christianity itself; and in some instances, at least, by the press under their control, the Bible has been actually thrust at as the great ultimate support of oppression, which must first be overthrown before the reform can go on;—and, in time, they have bitterly quarrelled among themselves,—one society regarding another as proceeding on a false basis,—one pushing the application of abstract principles, without regard to circumstances,—and another mixed up with all the degrading strifes of party politics.

I think it must be confessed, at least, that the influence of the individual mind is necessary, as well as such combined action, in reducing this public crime and calamity. Indeed, a large part of what has been actually effected has been effected in this way. The writings of Dr. Channing have done more to spread just, wholesome, and influential views than all the abolition societies in New England. Let us all think, and feel, and act, as men and Christians should on the subject. Let not the mad extravagance of deluded multitudes disgust us with the solemn claims of humanity, or divert us, wherever we may stand, from the course of our individual duty. With our tongue or pen, whatever be our mode of influence, let us express, according to our several measures, our sober convictions. When we journey, let us pour our honest thought into the general conversation,—as I would that men in all parts of the country might act on all subjects, however local, if they be of general concern. And when we are at home, let us not despise the smallest means of justice and well-doing, though others be engaged in some more large and showy way. Let us cast our two mites continually into the treasury, and we shall cast in much in the sight of God. The evil is a mountain-mass; it cannot be removed in a moment, or by the hand of violence. Let us be humble laborers with God,—not scorning the slow but mighty sweep of his providence,—not assuming to go before his chariot, and guide his hand. Let us remove the little portions that we can from the towering bulk. The mountain itself will at length, in God's time, fall—and we are entitled to receive that simple, but greatest of all logies, once given by Christ our Lord, that we have done what we could."

Martyria: A Legend wherein are contained Homilies, Conversations and Incidents of the reign of Edward the Sixth. First American edition with an introduction.

The American editor has added an excellent introduction to this volume. It is from one—if we interpret the writing with which it is signed aright, whose recommendation is a sufficient warrant for the excellence of the book. It contains an account of the position of Ecclesiastical affairs during the reign of Henry and Edward VI. We have never seen in a brief space, a more just and christian view of the martyrs of that period, and of those who by the terrors of martyrdom were led to recant their opinions, than is here given.

The volume gives an interesting view of the position of Unitarianism at that time. No idea can be more false than that Unitarianism is a recent thing. It was not till more than three centuries after Christ that the doctrine of the Trinity was established. And since the world was covered with the errors of the Romish church, there never has been a time when intelligent minds have been interested deeply in religion, but many have gone back to the primitive faith. The number who were in England in the reign of Edward, was doubtless small, but they furnished, as Unitarians on the continent also did, their martyrs for the faith that was in them.

The various theological discussions in the volume exhibit the attainments of a scholar and the power of a vigorous mind. But the charm of the book lies in the elevated tone of thought and moral sentiment which pervade it. You feel on closing the volume as if leaving some ancient Cathedral where your soul had been mingling with ascending anthems and prayers. There is scarcely a page which does not contain some fine strain of thought or sentiment, over which you shut the book that you may pause and meditate.

We recommend the volume to our readers with the assurance that they will find few works in the current literature of the day so well worth perusal.

ORDINATION.

A SONNET.

Unto a million gales this charge God gives,
That to this spot of earth this seed they blow;—
This spot of earth will let the plantlet grow,
That it may shade the soil where thus it thrives.
Breathe gently, winds,—that the expanding leaves,
The sustenance of all your airs may know;
Flow swiftly, streams, from different regions flow,
Till earth, till seed, of your full store receives;
Drop softly, showers, that heaven's own grace may fill
The thirsty pores of the extending root;
Vapors of evening,—round the unfolding shoot,
Which springs like you from earth,—in dew distil.
God has ordained that here the plant shall stay,
Speed ye God's work,—each *in his own beloved way.*

April 16th. E. E. H.

SCRAPS FROM ENGLISH PAPERS.

In looking over our files of English papers we have been highly gratified to find such a sentiment as the following coming from so high an authority as from one who has been and who may again be, at the head of foreign affairs.

The Benevolent Society of St. Patrick. The sixty-third anniversary festival of this society was celebrated on Tuesday evening at the Freemasons' Tavern.

The cloth having been drawn, and the usual loyal toasts having been proposed and drank with all the honors,

Lord Palmerston, who filled the chair, gave "The Army and Navy." In introducing the toast he *expressed a hope that a period was fast approaching when wars would cease.* He hoped that means might be found of settling differences which might be honorable to both parties, without having recourse to the lamentable struggle of arms; but if it was our misfortune ever again to be compelled by the violence or injustice of any other nation to draw the sword in defence of our rights and honor, they may be sure they would find our army and navy equal to any emergency.

The late war in China and that which the British are now waging in India are but a poor commentary on such a speech. But what shall be said of the refusal of our government to settle the Oregon difficulty by arbitration?

To the Editor of the London Inquirer.

Sir,—I should be glad to send an inquiry across the Atlantic, and perhaps you will kindly permit your pages to convey it hither; it is this:—May we not hope that, from the manuscripts of Dr. Channing, many of his invaluable discourses which have not yet been given to the world, may be selected and published? When we think of the inestimable benefits conferred on the people of this country by the writings of Dr. Channing, how can we help wishing for more of them!

Yours truly, o.

"Puseyite Liberality. The Rev. Humphrey Jackson, rector of Holt, has intimated to the principal Wesleyans in the parish, his determination not to receive any more subscriptions for the lying-in-charity of this town, as his conscience will not allow him to relieve a dissenter. He also, for the same reason, refuses to unite with them in the management of the Benevolent Society, which association is the means of rendering great assistance to the distressed poor during the winter months."

A Rich Joke. We are informed by the Paris papers that two works on galvanism were seized the other day by the blind and bigoted Pontifical Government at Rome. The Government actually imagined, in its besotted ignorance, that the works had something to do, not with galvanic electricity, but—*credat Judæus!*—with Calvinism. This beats the seizure of Plato's works in Russia. [London Inquirer.

Unitarianism in Birmingham. In Birmingham, since the year 1769, the two eldest societies of the Unitarians have supported a charity school, in which they clothe, maintain, and instruct children from the age of nine to fifteen, the numbers averaging from thirty-five to fifty. The annual cost is about £500, which is raised by the members of these two congregations. Their Sunday Schools commenced about the year 1784, in Dr. Priestley's time, with about sixty scholars; they rapidly increased—they were first opened by the Dissenters of Birmingham. The schools now belonging to the four Unitarian congregations, including the children attending the Domestic Mission Schools, number nearly, if not quite, *two thousand.* They are instructed by 250 gratuitous teachers, and the volumes in their several libraries amount to 4837. The money collected among the four congregations for religious and benevolent objects during the last year, amounts to £1000.

Scientific Discovery. The *Frankfort Gazette des Postes* states that an unpublished work of Linnæus has been discovered in Sweden, after having been long sought in vain. It is entitled the *Nemesis Divina.* In this labor of the last years of his life, the great naturalist recorded, for the instruction of his son, a number of observations and facts, deduced, in a great measure, from the private life of the persons with whom he was acquainted, in order to demonstrate that Divine Justice punishes and rewards even in this world. The manuscript is composed of 203 sheets. In a short preface, placed at the head of the work, the author recommends, in the most formal manner, that it should never be published. It was this recommendation which, no doubt, caused the manuscript to be laid aside and forgotten. The University of Upsala purchased it a short time since, at the sale of the library of a physician, whose father was employed to arrange the papers of Linnæus.

RELIGIOUS INTELLIGENCE.

Warren Street Chapel. The Association for the support of this institution, held its annual meeting at the Chapel on Sunday evening last. Edward Brooks, Esq. presided. After prayer by Rev. Mr. Cruft, Minister at Large, Mr. Barnard read his Annual Report. This was an interesting document, giving a clear account of the various departments of the Chapel—Mr. B's labors as a visitor to the poor; and representing the institution as in a prosperous condition and very efficient in carrying on the good work to which it is consecrated,—the *prevention* of pauperism and crime, by providing the influences of the school, the Church and parental care, for children destitute of these blessings.

The Hon. James Savage moved the acceptance of the report, and made some interesting remarks on the past and present condition of the city. He urged the duty binding upon Bostonians to see that their liberality and charities kept pace with their wonderful growth in outward prosperity. Mr. Savage's motion was seconded by the Rev. Mr. Fox—who dwelt upon the importance of banishing the impression that pauperism and crime must of necessity grow with the growth of cities, and alluded to the value of the Chapel as aiming directly to *prevent* these evils. He referred also, to this peculiar feature in the Chapel, that whilst its annual expenses are about $2500, it is to the extent of one half of that sum a self supporting institution. Hon. Stephen Fairbanks, expressed his confidence that Bostonians were all ready and willing to sustain the Ministry at Large; and that a knowledge of the facts on which its claim was based, was all that was needed to have this charity amply provided for. As one means of bringing these facts before the public, he moved the printing of the Report.

This motion was seconded by Rev. E. Peabody of King's Chapel, who expressed his interest in this as well as in the former reports of Mr. Barnard: they had done him good and taught him much in relation to the city, of which he was before ignorant. Mr. P. then spoke of the tendency to the formation in cities of a class of paupers and vicious persons—an isolated class—that might, in perilous times be found the foes of all that is good and worth preserving. A city seemed to him, sometimes like a feudal castle—seen on its hill—grand and magnificent, but with its dark dungeons underneath full of corruption. Wealth was daily rolling into Boston on its iron rails, and floated up its harbor by every breeze. But meantime there is growing this class of the corrupt and corrupting. Our prosperity is endangered—unless this class is cared for. How are they to be cared for? By puting an end to their isolation: by bringing them into sympathy and union with other and purer classes. Mr. Peabody closed by asking what would have been the blessed consequences, if such institutions as this Chapel, had been established, when the city was founded—or as soon as the first and smallest occasion for them was felt,—and had grown in number and efficiency with the city's growth.

A Dismission Hymn was sung by the choir and the meeting dissolved.

Church of the Unity, Worcester. It is now more than a year since that a meeting was called of the members of Rev Mr Hill's Society in Worcester, to consider the expediency of establishing in that growing town, a second Unitarian Church. The First Unitarian Church was first formed at the time when the late Rev. Dr. Bancroft assumed the charge of it. His zealous labors, and the faithful and earnest exertions of his colleague and worthy successor, Mr Hill, have enlarged and established the parish, which was formed amid no little bitterness and harshness of feeling. It is several years since they left their first place of worship and established themselves in the large church which they now occupy, next the Court House.

It had proved for some time past, that this house did not furnish pews for all those who wished to attend on Unitarian ministrations; and the committee appointed to consider the subject, reported that it seemed best to make an effort to organize and establish a second Society. A number of worshippers united in the preparatory organization of this Society, and having secured the very valuable services of Rev. Dr. Thompson, of Barre, as their minister, they held regular meetings for worship in the vestry of the old church.

At the same time, they raised without any external assistance the necessary funds for carrying on the efforts of the new Society, and what was supposed a sufficient subscription for the purchase of land and building of a church. A central and convenient site for a building was purchased, being a part of what was formerly Gov. Lincoln's orchard, in the rear of the hotel well known as the Worcester House.

Dr. Thompson, whose earnest and truly christian preaching has been of great value to the young Society, was obliged to leave them in the spring, to return to his engagements in Barre. Since that time to the present, the desk of their vestry has been supplied by different clergymen. The members of the Society have gradually increased with new accessions to the town, and by the presence of some persons not formerly connected with the Unitarian Society, as well as those who have left the first church to strengthen the new society. Early in the spring last year, a plan for a church furnished by Mr. Warren of Providence was adopted, and this building has now been completed. It proves to be a very beautiful edifice. It has been finished with great care; the interior is handsomely furnished, and all the accessories of fresco painting, of wood carving, and other interior arrangements, have been carefully devised under the eye of the architect himself, so that it presents all the grateful associations of a beautiful Christian church. A fine organ by Hook, was last week erected in it. The funds for the total completion and furnishing of the building amounting to rather more than 14,000 dollars, if we are rightly informed, will be raised wholly among the members of the two societies.

At different meetings within a few months past the worshippers organized themselves, with the forms of law, under the simple title of "the Church of the Unity." After this organization, they invited Mr. Edward E. Hale, of this city, who has preached to them at different periods through the past year to become their pastor.—He has accepted this call, and on the 29th inst., the day after the dedication of the church, he will be ordained in it. The church will seat about four hundred persons: and although that number have not yet united in the new church, it is the hope of our friends in Worcester that it will not be long before they will find their beautiful building quite filled by earnest and sincere worshippers.

The Dedication Sermon will be preached by Rev. Dr. Dewey. Rev. Alonzo Hill is to offer the prayer of Dedication. On the day of ordination Rev. S. K. Lothrop will deliver a sermon, Rev. Ephraim Peabody will charge the pastor elect, Rev. Mr Hill will address the people, Rev. Mr. Lincoln offer the prayer of ordination, and Rev. Mr Weiss give the right hand of fellowship.

Church of the Saviour. The new chapel in Bedford Street, built for a vestry to the church which is to be erected, for "the Church of the Savior," was dedicated on Sunday. Rev. Mr. Waterston, the pastor of the church pronounced an appropriate discourse.

The Chapel is very beautiful. It is high, the interior being opened to the very top of the pointed roof, which is supported by carved oak beams which are not covered but disposed in fine Gothic arches. The walls and roof are of dark color, the seats of oak, without cushions, the floor laid in dark cement, so that there is no inconsistent glare to interfere with the finely colored light, which is admitted through stained windows only. Indeed all the accessaries of the interior harmonize admirably with each other. The whole effect is solemn, and the arrangement reflects great credit on Mr. Hammatt Billings, the architect.

The Church is to be built of freestone. It will occupy the site of the mansion of the late Judge Prescott. [Boston Advertiser.

Mr. Billings is a young architect of great merit, and we rejoice that he has the opportunity of erecting a church of his design in his native city. He only needs to be known by his works to obtain high rank as an artist of unquestionable genius.

We learn that the Rev. John Parkman of Dover N. H., has obtained leave of absence from his people for the purpose of visiting Europe with his family. We understand that he expects to be absent about 18 months.

Thursday Lecture. We are requested to say, that on account of the inauguration of President Everett at Cambridge, on the 30th inst., the Thursday Lecture of that day will be omitted.

It appears, by the following notice, which appeared in a secular paper a few days ago, that meeting-houses are now turned into play-houses on Sunday evenings:

"*Mr. M.'s complimentary benefit.* It will be seen, by reference to our advertising columns, that Mr M.'s concert comes off at the Rev. Mr. Barrett's church, Chamber street, on Sunday evening next, on which occasion he is to be assisted by some of the best talent in this city. A crowded house will, of course, be the result."

We hope that a religious sense of propriety will yet be strong enough to protect the holy Sabbath, in a Christian country, from such like profanation, and to save the house of God from such unhallowed uses, that it may ever be what he has declared it to be, "a house of prayer."

We copy the above from the Christian Witness.

"The Bangor Whig says: (during the freshet) Rev. Professor Shepard, who supplies the First Parish pulpit during the absence of Mr. Pomroy, proceeded on Sunday last to the meeting-house, after waiting some time to cross the ferry from Hammond street to State street over the bridge. There were few people disposed to attend meeting in the general alarm and destruction attending the flood. A prayer was offered in the vestry, and the little company, with anxiety resting upon every countenance, were addressed from the pulpit after this manner:

"God himself has the audience of the people to-day; and while he speaks his ministers may well keep silence."

The meeting then closed.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

General Court. After a session of one hundred days, was prorogued, on Thursday, 16th inst. at 20 minutes before 11, P. M. Two hundred and seventy-one bills and one hundred and forty-seven resolves were passed: all of which received the Governor's approval.

The National Fair—for the exhibition of American Manufactures is to take place in Washington next month. A close and tight building is now in course of erection, for the occasion, *five hundred feet in length and ninety to one hundred feet in width.*

Trinity Church, New York. This magnificent and costly structure is to be consecrated by Bishop McCoskry of Michigan, on the 21st of next month. [N. Y. Tribune.

Hints for Farmers. The American Agricultural Society held a regular semi-monthly meeting, in New York, on the 15th inst.

The Corresponding Secretary, read a letter from Baron Von Spech, of Upper Bavaria, accompanied by a Treatise on Sheep and another on Hops, written by that nobleman..... A basket of large delicious Strawberries, perfectly ripe and of the most exquisite flavor and fragrance—together with a plant containing the berry in all stages from flower to ripe fruit—were presented by Mr. Howland. They are the Monthly Strawberry, and Mr. Howland received the plant from Mobile about eighteen months since. The plant is very healthy and vigorous, and bears luxuriantly.....The President presented for distribution and experimental planting a small parcel of Potatoes from Ocana, a table land in the highest part of New Grenada, S. A., and in about 30 deg. lat. N. They were dark in color and of small size.....Mr. Griffin detailed some experiments he had made last summer with various kinds of Manure upon Corn. He planted Corn with Guano, Poudrette, stable-manure and ashes. That with Guano was far the best, Poudrette next and ashes last. Some of the Corn which he had soaked thirty-six hours before planting, in Guano-water grew the greenest and thriftiest, but he did not know that it yielded any more than that Guanoed in the hill. The ground was clayey and not particularly adapted to the Potato. Mr. Howland had tried an experiment with Corn last year. He divided a ten acre lot into three sections. The first he gave a top-dressing with stable mauure planting; the second lime before ploughing; the third he first ploughed and then dressed with lime. This he found to be decidedly the best.....Mr. Lawrence exhibited a model of his newly invented Gate, which can be opened without dismounting. It is very ingenious and simple, and must work well.....Dr. Gardner mentioned that some noise had been made in this country regarding a new kind of Provender used in Germany, and which was said to be far more nutritious than any other kind of green fodder, not excepting Clover. This was known under the name of Spurry, and in several instances persons had sent to Europe for the seed. This was quite unnecessary: the plant is indigenous here, and well known to farmers as infecticg corn and wheat-fields. It is known as Corn Spurry; and if even half the wonders told of its nutritiousness by our friends in Germany be correct, it is worthy of attention by our farmers. At the Doctor's suggestion a Committee was appointed to make some experiments on this subject.

President Day, of Yale College, it is said, will resign his office at the close of the present collegiate year.

No Superintendent of the City Schools yet. The Common Council have voted, by 10 majority, not to appoint a superintendent of the public schools in this city.

A new Method of Teaching. A correspondent of the St. Louis Reveille writing from the Seminole country, states that he met there a teacher who had, to overcome the great difficulty of making the Indian children get their lessons, resorted to a curious expedient. He had a black-board on which he wrote letters, and would then affix small rewards say beads, &c., to those who would shoot with the least hesitation the letter he would name, and so with sylables, and finally words—thus literally "teaching the young idea how to shoot."

The cotton manufacture of Massachusetts has 302 mills, 817,483 spindles, consumes 56,901,904 pounds of cotton, produces 175682,949 yards of cloth, which with yarn, thread, batting and wadding amounts to a value of $11,820,190. Number of persons employed 20,710, of whom 6,303 are males and 15,407 females.

The woollen manufacture has 178 mills, consumes 15,388,448 lbs. of wool, producing a value of $8-877,480, capital invested $5,604,002, hands employed 7372. This does not include 17 carpet mills which consume 1,786,238 lbs. of cotton and produce 1,958,358 yds. of carpeting valued at $834,322 for a capital invested of $488,000, employing 1034 persons of whom 715 are males and 319 females.

The Romish Bishop of Ohio has given a generous order to Powers, the sculptor, for the execution of two seraphs for the altar of the cathedral in Cincinnati. They are to be cut from pure Carrara marble. It is said that the French or Italian artists would have done the work for a less sum than Powers, but Bishop Purcell preferred giving it to the great western sculptor.

In Boston Jail on Friday evening of last week there were but fourteen persons:—and one of those was a witness, commited by the U. S. Court. There had not been so small a number since 1836. The average daily number for the last five years has been about fifty. [Boston Post.

City of Voree. This city, the head quarters of the new Mormon prophet, Strang, numbers alreads, it is said, ten thousand inhabitants. It is situated "on the prairie on White River," on the borders of Racine and Walworth counties, Wisconsin Territory, and is described as a most beautiful place, possessing an immense dydraulic power, sufficient to make it the first manufacturing place in the west.

Sixteen Days Later from Europe. The steamship Caledonia arrived on Monday last, at 12 o'clock, M., after a passage of 16 days. We have room only for a few items of intelligence. The *second reading* of the *corn bill* was carried in the House of Commons on the 27th ult., by a majority of eighty-eight votes.

The British army in India have gained decisive victories over the Sikhs, who have submitted and engaged to pay one million and a half sterling as an indemnity for the expenses of the war.

The Polish insurrection is entirely, at an end.

In Ireland there is greatest suffering, and in several counties much disturbance.

On the Oregon question, we take the following remarks from Dickens paper, the Daily News.

"Deprecating all wars, we deprecate more than any other a war with the United States; and this, not only from community of origin, and tongue, and ideas, and commerce, in the past, but because, even in the present, it would be a war carried on against us by our own blood, our own sons, our own sinews. Fifty thousand emigrants yearly leave our shores for the United States, each with some wealth, and almost all with strength and youth. And it is with a country, into which is thus is thus transfused our best blood, and our surplus life, that we are to go to war. And in that war, who are the first, the chief, the most formidable combatants, whom we are to encounter and kill? English seamen—men born nurtured, taught amongst us, even to their formidable art of seamanship and naval strife, and enticed from us by the natural cause of the high price of labor in America. Surely a war with such foes is civil war.

There may be in these considerations no good and valid reason for sacrificing the solid interest and profitable rights of this country. But there is reason here, why we might make sacrifice of pride without dishonor. If the possession of the Columbia, or the right to navigate it be essential to any great interest of trade, to any wise prospects of colonization, or even to a preservation of a necessary balance of power, let us insist upon it. But, if, in reality, we cannot hope to direct thither any portion of the tide of emigration—if our sole interest be the trade in furs which must disappear before advancing agriculture—if the population of the upper part of these streams must be American—let us not persist in either perpetually intruding, or acting as perpetual keepers and janitors of the mouth of a stream, the current of which we cannot make really ours by population.

The critical moment has now arrived when we must make or receive a new proposal. The minds of our Ministers ought to be made up to an *ultimatum.* Yield the whole of the territory, as claimed by the Americans, we could not. It would be a disgrace, and such an amount of weakness as would embolden and entitle European powers to contemn us, and to give us solid and convenient proofs of that contempt.

We hear now of an offer to be made by Great Britain to accept M. Gallatin's proposal of the 49th deg. to the sea, the line to be continued through the midst of Fuca's straits. If the United States refused such an offer, which would leave them the best ports on Fuca's straits, we can only say that they are determined to provoke war and deserve its worst consequences. Nor do we think that they would or could refuse, if the national interest and desire were consulted on the matter of the Columbia river. Some have proposed to offer the free navigation of the St. Lawrence to the Americans, in return for that of the Columbia. If there be insuperable objections to this the free navigation of the Columbia might be stipulated, as we before mentioned, for a period of years—say to the end of the century.

Should the American Government refuse such an offer, we might presume that it would refuse any offer, and was prepared to bully and to fight. But no party of the United States would be long tolerated in the maintenance and pursuit of such a feeling, the consequences of which are sufficiently formidable to deter any, except the perverse and the mad.

Organization of the City Government of Roxbury. Pursuant to assignment, the members elect of the two branches of the city government of Roxbury met on Monday forenoon at 10 o'clock, for the purposes of organization for the ensuing political year.

An appropriate prayer was made by Rev. Dr. Putnam, and the oath of office was then administered to John J. Clarke, the Mayor elect, by Nathaniel S. Prentiss, Esq., one of the Justices of the Peace for the county of Norfolk. The members of the Board of Aldermen and of the Common Council, in turn received the oath from the Mayor.

The Mayor then delivered a most admirable address to the members of the government, stating in detail the public wants of the new city, and mentioning the responsibility which devolved upon themselves as the acknowledged representatives of their fellow citizens.

The convention then dissolved, and in the Council, Francis G. Shaw was elected President, and Joshua Seaver, Clerk.

The English poet and basket maker, Thomas Miller, we regret to hear, has been totally deprived of sight, owing to a severe attack of the Erysipelas. He has a numerous family dependent upon his exertions and to deplore a hopeless disaster which has befallen one of Nature's most gifted children. [Chronotype.

Captain Fremont. Letters from Mazatlan of the 4th instant, state that Capt. Fremont, with his corps of observation, arrived at Sutter's Settlement, on the Sacramento, early in January; he is said to have discovered a good wagon road to Oregon, which is much shorter than any heretofore travelled. He had gone to Montery, in upper California, leaving his corps on the Sacramento. [Washington Union.

Steamer Oregon. This costly boat, recently put on the Stonington route, but originally intended for the Hudson river, got on to the rocks in passing through Hurl Gate on her passage to New York. By assistance of the ferry boat Astoria, and the Traveller from New Haven, the passengers were saved without difficulty or much alarm. It is said the boat will be got off without great damage and can be repaired and made as staunch and strong as before. The New York papers attribute the accident to the great length of the Oregon: and the pilot is reported to have said, that he has never taken her through the "Gate," without great anxiety.

*** An interesting Obituary notice of a young man who recently died in Ashby was mislaid and not found in season for this week's paper; but will appear next week.

☞ THE NORFOLK COUNTY BIBLE SOCIETY will hold its *Eighteenth Anniversary* at Milton, in the Meeting House of Rev Mr Morison, on Thursday, May 7th, at 2 o'clock, P. M., instead of April 30, as recently advertised. This change is made by authority of the Executive Committee, to accommodate those officers and members of the Society, who could not otherwise be present.

The Annual Collections in aid of this Society, can be transmitted to Rev Samuel B. Babcock of Dedham, Treasurer, at or before the time of meeting.

WILLIAM A. PEABODY, Sec'y.

East Randolph, April 25, 1846.

☞ The MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Austin's, in Lunenburg, on Wednesday, the 6th of May next, at 10 o'clock, A. M.

JOSEPH C. SMITH, Scribe.

ap25

☞ BREAKFAST AT THE TOWN HALL, QUINCY, May 1st, 10 o'clock, A. M. Tickets at the United States Hotel and Old Colony Railroad Ticket Office. Fare out and in free in the Cars. Music by a full band. ap25

☞ NOTICE TO AUXILIARY ASSOCIATIONS. The Associations, auxillary to the American Unitarian Association, are requested to make their annual payments to the Treasurer, Henry P. Fairbanks, Esq., corner of Milk and Kilby streets, on or before the 20th.

CHARLES BRIGGS,
ap18 Gen. Sec'y. A. U. A.

MARRIAGES

In this city, 9th inst, by Rev Mr Gray, Mr Thomas C. Newcomb to Miss Phebe Josephine, daughter of Col Peter Dunbar.

20th inst, by Rev Mr Stow, Mr Wm. E. Smith to Miss Harriet S., second daughter of Mr Ebenezer Torrey.

In Cambridge, 9th inst, by Rev Mr Newell, Mr Joseph Cutler to Miss Sarah Ann Warland.

In Brighton, on Thursday evening, by Rev Mr Whitney, Mr Heliodorus Wellington of this city, to Miss Ann C. White of B.

DEATHS.

In this city, 18th inst, of consumption, Miss Abigail Cunningham, 30.

20th inst, Mary R., wife of Mr Wm Nash, 42.

In West Cambridge, 17th inst, suddenly, Mr Charles H. Fletcher, 45.

In West Newton, 20th inst, Charles M. Page, 24.

In Sherburne, 15th inst, Dea Wm Clark, 92 yrs and 6 mos, a soldier of the revolution. He was at the battle of Bunker Hill.

In Baltimore, William George Read, a distinguished member of the Baltimore bar. Mr Read was a graduate of Harvard Naiversity of the Class of 1820, and is the first of the class that has died since 1841.

Lynn Academy. The Summer Term at this Institution will commence on Monday, May 4.

Lectures on Chemistry, Natural Philosophy and Astronomy, illustrated by an extensive apparatus, will be delivered twice in each week during the term.

The young ladies and the young gentlemen will occupy different apartments, and receive the superintendence of the Precepter, assisted by a Preceptress.

Tuition, $5,50; Latin, Greek and French, $6,00; Board, $2,00 per week, including washing.

JACOB BATCHELDER, Jr., Preceptor.

Lynn, April 25, 1846. 3t

Books in Press. 1. Writings of Rev H. Ware, Jr., prepared by Rev Chandler Robbins, 3 vols, 12mo.

2. Letters to Relatives and Friends, by Mrs Mary S. B. Dana, 2d edition, price reduced; 12mo.

3. Life and Memoir of Rev Dr Henry Ware, Jr., by his brother, John Ware, D. D., 2d edition, on a larger type; 2 vols, 12mo; two portraits.

4. Formation of the Christian Character, by Rev H. Ware, Jr., 13th edition, 18mo.

5. Suggestions, by the author of "Lays of the Gospel," for the use of this volume in Sunday Schools.

6. Impulse and Principle.

7. Stories for Sunday Afternoons, from the Creation to the Advent of the Messiah, for the use of children from 5 to 11 years of age, by Susan Fanny Crompton, 18mo.

8. The Well Spent Hour, by Mrs Follen, 5th edition, 18mo.

9. Words of Truth, by Mrs Follen, new edition, 18 mo.

10. Sequel to the Well Spent Hour, 4th edition, 18mo.

11. Home, by Miss Sedwick, 20th edition, 18mo.

12. Memoir of H. A. Ingalls, by Rev Geo. W. Burnap, with selections from his Writings, 1 vol, 16mo.

13. Lectures to Young Men, by Rev A. A. Livermore.

The above will be ready in a few weeks, by JAMES MUNROE & CO., Granite Building, 134 Washington, opposite School street. ap25

Furniture and Upholstery!

Modern and Antique Style of Furniture made of Rosewood, Black Walnut and Mahogany, of superior design and workmanship—and all descriptions of Furniture, made to order at reasonable prices.

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No. 37 Tremont Row.....Boston.
ap25 2m

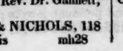
Sermons to Children. Published by JAS. MUNROE & CO., Sermons to Children, by F. W. P. Greenwood, D.D., late Minister of King's Chapel, Boston, 1 vol, 16mo.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ap25

Hugh S. Legare's Writings. James Munroe & Co. publish for the Proprietors the Writings of Hugh Swinton Legare—late Attorney General, consisting of a Diary of Brussels, and Journal of the Rhine; extracts from his Private and Diplomatic Correspondence, Orations and Speeches, and Contributions to the New York and Southern Reviews; prefaced by a Memoir of his Life. Edited by his Sister, 2v. 8vo. portrait. Price $5.

"Of this eminent American it may be said of without exaggeration, that while as an orator and politician, he rivaled the splendor of Burke and his flashing reach of thought—as a scholar he entirely equalled Gibbon in labor and in learning, and would have placed himself in parallel with Mansfield as a lawyer."

For sale at No. 134 Washington, opposite School street. ap18



DR. S. STOCKING,
SURGEON DENTIST,
No. 266 Washington st., cor. Avon Place,

Still offers his professional services to the community, in all the various departments, embraced in practical Dentistry, whether surgical, mechanical, or curative.—His long experience, extensive practice, properly adapted instruments, and perfect familiarity with all the most useful *modern* improvements, in Setting Teeth, Filling, Cleansing, Polishing, Regulating, Removing, &c., are a sure guaranty against the numerous impositions and humbugs of the day. Terms moderate. All operations warranted.

Boston, April 18, 1846. is6m

American Peace Society. The Depository of the American Peace Society is at No. 21 Court Square, Boston, third floor.

The Advocate of Peace, and a variety of other Peace publications may always be obtained there.

J. P. BLANCHARD,
ap18 oaly Treasurer and Stationary Agent.

Martyria, or Early Unitarian Times, a Legend wherein are contained Homilies, Conversations, and Incidents of the reign of Edward VI, by William Mountford, Clerk; with an Introduction illustrating the Religious History of that period, by Rev F. D. Huntington; 16mo, 350 pages.

This day published by CROSBY & NICHOLS, 118 Washington street. is4tostf ap11

Family Boarding School at Germantown, Quincy. Misses Sullivan's Summer School will commence May the 1st, 1846, to continue 21 weeks—with a few days vacation in July.—The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training with healthful recreation and physical exercise. For the latter the location affords various facilities,—particularly sea bathing, to which careful attention is given. Instruction in the common and high English branches—Languages, Music, Needlework, Drawing, &c. Daily communication with Boston. Information concerning the location, &c. can be obtained of Mr. John W. Sullivan, No. 23, Long Wharf, Boston. Inquiry may also be made at Germantown—or by letter, directed to the care of Deacon John Sullivan, Quincy, Mass. During the 3d week in April personal application may be made at the house of Mr. Wm. Blake, 47 Allen street, Boston.

References—Rev. Wm. Hague, Dr. George Shattuck, Mrs. J. B. Read, 3 Howard st., Mrs. Marion Dix Sullivan, 45 Bowdoin street, Dea S. G. Shipley, Rev. N. Colver, Boston; Dr. J. Wild, Braintree; Rev. Wm. Allen, Elisha Marsh, Esq., Quincy.

N. B. By early application a few individuals can be accommodated with board at the same place.

Germantown, March, 1846. 1is&1osap11 m14

Barrey & Bigelow,

Manufacturers, Importers, and Wholesale Dealers in PAPER HANGINGS,

POETRY.

[For the Register.]

PRAYER.

FROM THE GERMAN OF E. M. ARNDT.

Why callest thou, my heart, in sorrow,
Why callest thou in bitter pain,
O Lord, my God, when dawns the morrow?
When will the cheerful sunlight reign?
When will the meteor error be
A star of truthful constancy?

O Lord, my God, all truth combining,
Thou art the life, the way thou art,
Thy being all that's pure and shining,
Counsel and deed are in thy heart;
O let me, from this twilight cold,
Thy morning light's first beams behold.

Pure fount of life, in fulness bursting,
Unfathomed, endless sea of love!
Give me, O give, to quench my thirsting,
One cooling draught from heaven above—
Though the sweet fountain runs to waste,
My drooping spirit shrinks to taste.

O thou, who sent thy dearest treasure
To bear the message of thy grace,
To tell of love's o'erflowing measure,
Of pardon to a guilty race,
Give thou my fainting spirit strength
To taste the fount of love at length.

O let me view thy brightness boldly,
And clear will be this soul of mine,
And from yon heavens, which glow so coldly,
A silent ray of joy will shine
The spirit of the morning beam
Filling the soul with soothing gleam.

W. C. B. D.

[For the Register.]

THE SONG OF A SLAVE.

A slave was singing his song,
A song of the wild and free,
He was thinking of boyhood scenes, which long,
Long since had ceased to be.

I played in the ocean wave;
I play'd on the wide sea-shore;
I play'd in the wild wood, midst hills which gave
An echo to Ocean's roar.

I lean'd on my mother's breast,
She sang to my heart at night;
She fed me, she cloth'd me—hush'd me to rest,
Then, then I was full of delight.

I danc'd to the banjo's tune;
I hunted with arrow and snare;
I rov'd thro' the woods from morning till noon:
My young heart was free from care.

I lov'd with my father to work;
To gather the dates and yams;
I lov'd on the rivulet banks to lurk,
And play with the goats and lambs.

Oh, but for one blithesome day
Which made my childhood so bright!
When the friends whom I lov'd, now far away,
Were al'ways blessing my sight.

But grief now has eaten my soul,
Despair my spirit hath crush'd;
The waves of anguish that over me roll,
By no loving voice are hush'd.

My wife and children were sold,
And weeping, were driven away.
My daughters defil'd and must it be told?
They are reckless, lewd and gay.

My sons in fear of the whip
Crouch down at the white man's feet;
They learn'd full soon strong drink to sip,
And to lie, and steal, and cheat.

Oh could we our poor souls save,
And rise to a better state;
The sufferings of earth we could bear and brave,
Though ever so hard our fate.

But we are all steep'd in sin,
We are slaves, and slaves must be;
We ever shall rage and curse our black skin,
Through time and eternity.

And so I must laugh and sing,
And drown my grief if I can,
Yet I cannot forget that inward sting—
I was born to be a man.

Such was the song of the slave,
A slave decrepid and old;—
His conscience more clam'rous when near the grave.
Would to God every white man had heard him rave,
When this sad story he told!

MISCELLANEOUS.

DUELLING AND CHRISTIAN HUMILITY.

FROM I PROMESSI SPOSI.

[We commend to our readers the following extract from a very delightful romance.]

At these words they flew upon one another, the attendants of the two parties fighting in defence of their masters. The combat was unequal, both in number and because Ludovico aimed rather at parrying the blows of, and disarming, his enemy than killing him, while the Signor was resolved upon his foe's death at any cost. Ludovico had already received a blow from the dagger of one of the bravoes in his left arm, and a slight wound on his cheek, and his principal enemy was pressing on to make an end of him, when Christoforo, seeing his master in extreme peril, went behind the Signor with his dagger, who, turning all his fury upon his new enemy, ran him through with his sword. At this sight, Ludovico, as if beside himself, buried his own in the body of his provoker, and laid him at his feet, almost at the same moment as the unfortunate Christoforo. The followers of the Signor, seeing him on the ground, immediately betook themselves to flight; those of Ludovico, wounded and beaten, having no longer any one to fight with, and not wishing to be mingled in the rapidly increasing multitude, fled the other way, and Ludovico was left alone in the midst of the crowd with those two ill-fated companions lying at his feet.

"What's the matter? There's one. There are two. They have piereed his body,—Who has been murdered!—That tyrant.—Oh Holy Mary what a confusion!—Seek, and you shall find.—One moment pays all.—So he's gone!—What a blow!—It must be a serious affair.—And this other poor fellow!—Merey! what a sight!—Save him, save him!—It will go hard with him too.—See how he is mangled!—He is covered with blood.—Escape, poor fellow, escape!—Take care you are not caught."

These words predominating over the confused tumult of the crowd, expressed their prevailing opinion while assistance accompanied the advice. The scene had taken place near a Capuchin convent, an asylum in those days, as every one knows, impenetrable to baliffs, and all that complication of persons and things which went by the name of justice. The wounded and almost senseless murderer was conducted, or rather carried by the crowd, and delivered to the monks with the recommendation, "He is a worthy man who has made a proud tyrant cold; he was provoked to it, and did it in his own defence."

Ludovico had never before shed blood, and although homicide was in those times so common that every one was accustomed to hear of and witness it, yet the impression made on his mind by the sight of one man murdered *for* and another *by* him, was new and indescribable; a disclosure of sentiment before unknown. The fall of his enemy, the sudden alteration of the features, passing in a moment from a threatening and furious expression to the calm and solemn stillness of death, was a sight that instantly changed the feelings of the murderer. He was dragged to the convent almost without knowing where he was, or what they were doing to him; and when his memory returned, he found himself on a bed in the infirmary, attended by a surgeon-friar,—(for the Capuchins generally had one in each convent,) who was applying lint and bandages to the two wounds he had received in the contest. A father whose special office it was to attend upon the dying, and who had been frequently called upon to exercise his duties in the street was quickly summoned to the place of combat. He returned a few minutes afterwards and entering the infirmary, approached the bed where Ludovico lay. "Comfort yourself," said he, "he has at least died calmly, and has charged me to ask your pardon, and to convey his to you."—These words aroused Ludovico, and awakened more vividly and distinctly the feelings which confusedly crowded upon his mind; sorrow for his friend, consternation and remorse for the blow that had escaped his hand, and at the same time a bitterly painful compassion for the man he had slain. "And the other!" anxiously demanded he of the friar.

"The other had expired when I arrived."

In the meanwhlile, the gates and precints of the convent swarmed with idle and inquisitive people; but on the arrival of a body of Constables, they dispersed the crowd, and placed themselves in ambush at a short distance from the doors, so that none might go out unobserved.—A brother of the deceased, however, accompanied by two of his cousins and an aged uncle, came armed *cap-a-pie*, with a powerful retinue of bravoes, and began to make the circuit of the convent, watching with looks and gestures of threatening contempt the idle by-standers, who did not dare say, He is out of your reach, though they had it written on their faces.

As soon as Ludovico could correct his scatter ed thoughts, he asked for a Father Confessor, and begged that he would seek the widow of Christoforo, ask forgiveness in his name for his having been the involuntary cause of her desolation, and at the same time assure her that he would undertake to provide for her destitute family. In reflecting on his own condition, the wish to become a friar, which he had often before revolved in his mind, revived with double force and earnestness; it seemed as if God himself, by bringing him to a convent just at this juncture, had put it in his way, and given him a sign of His will, and his resolution was taken. He therefore sent for the guadian of the convent and communicated his intention to him. The superior replied that he must beware of forming precipitate resolutions, but that if, on consideration, he persisted in his desire, he would not be refused.—He then sent for a notary and made an assignment of all his property, which was no insignificant amount to the family of Christoforo; a certain sum to the widow, as if it were an entailed dowry, and the remaider to the children.

The resolution of Ludovico came very *apropos* for his hosts, who were in a sad dilemma on his account. To send him away from the convent, and thus expose him to justice, that is to say, to the vengeance of his enemies, was a course on which they would not for a moment bestow a thought. It would have been to give up their proper privileges, disgrace the convent in the eyes of the people, draw upon themselves the animadversion of all the Capuchins in the universe for suffering their common rights to be infringed upon, and arouse all the ecclesiastical authorities, who at that time considered themselves the lawful guardian of these rights. On the other hand, the kindred of the slain, powerful themselves and strong in adherents, were prepared to take vengeance, and denounced as their enemy any one who should put an obstacle in their way. The history does not tell us that much grief was felt for the loss of the deceased, nor even that a single tear was shed over him by any of his relations: it merely says that they were all on fire to have the murderer, dead or living, in their power. But Ludovico's assuming the habit of a Capuchin settled all these difficulties; he made atonement in a manner, imposed a penance on himself, tacitly confessed himself in fault, and withdrew from the contest; he was in fact, an enemy laying down his arms. The relatives of the dead could also, if they pleased, believe and make it their boast that he had turned friar in despair and through dread of their vengeance. But in any case, to oblige a man to relinquish his property, shave his head and walk barefoot, to sleep on straw and to live upon alms, was surely a punishment fully equivalent to the most heinous offence.

The Superior presented himself with an easy humility to the brother of the deceased, and after a thousand protestations of respect for his most illustrious house, and of desire to comply with his wishes as far as was possible, he spoke of Ludovico's penitence, and the determination he had made, politely making it appear that his family ought to be therewith satisfied, and insinuating, yet more courteously, and with still greater dexterity, that whether he were pleased or not, so it would be. The brother fell into a rage, which the Capuchin quietly allowed to evaporate, occasionally remarking that he had too just cause of sorrow. The Signor also gave him to understand, that in any case his family had it in their power to enforce satisfaction, to which the Capuchin, whatever he might think, did not say no; and finally, he asked, or rather required as a condition, that the murderer of his brother should immediately quit the city. The Capuchin, who had already determined upon such a course, replied that it should be as he wished, leaving the nobleman to believe, if he chose, that his compliance was an act of obedience; and thus the matter concluded to the satisfaction of all parties. The family were released from their obligation; the friars had rescued a fellow-creature, and secured their own privileges, without making themselves enemies; the *dilettanti* in chivalry gladly saw the affair terminated in so laudable a manner; the populace rejoiced at a worthy man's escaping from danger, and at the same time marvelled at his conversion; finally, and above all in the midst of his sorrow it was a consolation to poor Ludovico himself, to enter upon a life of expiation, and devote himself to services, which though they could not remedy, might at least make some atonement for his unhappy deed, and alleviate the intolerable pangs of remorse. The idea that his resolution might be attributed to fear pained him for a moment, but he quickly consoled himself by the remembrance that even this unjust imputation would be a punishment for him, and a means of expiation. Thus, at the age of thirty, Ludovico took the monastic habit, and being required, according to custom, to change his name, he chose one that would continually remind him of the fault he had to atone for—the name of friar Christoforo.

Scarcely was the ceremony of taking the religious habit completed, when the guardian told him that he must keep his novitiate at * * *, sixty miles distant, and that he must leave the next day. The novice bowed respectfully, and requested a favor of him. "Allow me Father," said he "before I quit the city where I have shed the blood of a fellow-creature, and leave a family justly offended with me, to make what satisfaction I can by at least confessing my sorrow, begging forgiveness of the brother of the deceased, and so removing, please God, the enmity he feels towards me." The guardian, thinking that such an act, besides being good in itself, would also serve still more to reconcile the family to the convent, instantly repaired to the offended Signor's house, and communicated to him Friar Chistoforo's request. The Signor, greatly surprised at so unexpected a proposal, felt a rising of anger, mingled perhaps with complacency, and after thinking a moment, "Let him come to-morrow," said he, mentioning the hour, and the superior returned to the monastery to acquaint the novice with the desired permission.

The gentleman soon remembered that the more solemn and notorious the submission was, the more his influence and importance would be increased among his friends and the public; and it would also, (to use a fashionable modern expression,) make a fine page in the history of the family. He therefore hastily sent to inform all his relatives, that the next day at noon they must hold themselves engaged to come to him, for the purpose of receiving a common satisfaction. At mid-day the palace swarmed with the nobility of both sexes, and of every age; occasioning a confused intermingling of large cloaks, lofty plumes, and pendent jewels; a vibrating movement of stiffened and curled ribbons, an impeded trailing of embroidered trains. The ante-rooms, court-yards, and roads overflowed with servants, pages, bravoes, and inquisitive gazers. On seeing all this preparation, Friar Christoforo guessed the motive, and felt a momentary perturbation; but he soon recovered himself, and said:—"Be it so; I committed the murder publicly, in the presence of many of his enemies; that was an injury; this is reparation."—So, with the Father, his companion, at his side, and his eyes bent on the ground, he passed the threshold, traversed the court-yard among a crowd who eyed him with very unceremonious curiosity, ascended the stairs, and in the midst of another crowd of nobles, who gave way at his approach, was ushered, with a thousand eyes upon him, into the presence of the master of the mansion, who surrounded by his nearest relatives, stood in the centre of the room with a downcast look, grasping in his left hand the hilt of his sword, while with the right he folded the collar of his cloak over his breast.

There is sometimes in the face and behavior of a person, so direct an expression, such an effussion, so to speak, of the internal soul, that in a crowd of spectators there will be but one judgment and opinion of him. So was it with Friar Christoforo; his face and behaviour plainly expressed to the by-standers that he had not become a friar, nor submitted to that humiliation from the fear of man; and the discovery immediately conciliated all hearts. On perceiving the offended Signor, he quickened his steps, fell on his knees at his feet, crossed his hands on his breast and bending his shaved head, said, "I am the murderer of your brother. God knows how gladly I would restore him to you at the price of my own blood, but it cannot be: I can only make inefficacious and tardy excuses, and implore you to accept them for God's sake." All eyes were immovably fixed upon the novice, and the illustrious personage he was addressing; all ears were attentively listening; and when Friar Cristoforo ceased, there was a murmur of compassion and respect throughout the room. The gentleman, who stood in an attitude of forced condescension and restrained anger, was much moved at these words, and bending towards the supplicant, "Rise," said he, in an altered tone. "The offence—the act certainly—but the habit you bear—not only so, but also yourself—Rise Father—my brother—I cannot deny it—was a cavalier—was rather a—precipitate man—rather hasty. But all happens by God's appointment.—Speak of it no more——But, Father, you must not remain in this posture." And taking him by the arm, he compelled him to rise. The friar, standing with his head bowed, and his eyes fixed on the ground, replied, "I may hope that I have your forgiveness! And if I obtain it from *you*, from whom may I not hope it! Oh! if I might hear from your lips that one word—pardon!"

"Pardon!" said the gentleman. "You no longer need it. But since you desire it, certainly—certainly, I pardon you with my whole heart, and all——"

"All! all!" exclaimed the bystanders, with one voice.

The countenance of the friar expanded with grateful joy, under which, however, might be traced an humble and deep compunction for the evil which the forgiveness of men could not repair. The gentleman overcome by this deportment and urged forward by the general feeling, threw his arms round Christoforo's neck, and gave and received the kiss of peace.

"Bravo! well done!" burst forth from all parts of the room; there was a general movement, and all gathered round the friar. Servants immediately entered, bringing abundance of refreshments. The Signor, again addressing Christoforo, who was preparing to retire, said, "Father, let me give you some of these trifles; afford me this proof of your friendship;" and was on the point of helping him before any of the others; but he drawing back with a kind of friendly resistance, "These things," said, "are no longer for me; but God forbid that I should refuse your gifts. I am about to start on my journey; allow me to take a loaf of bread, that I may be able to say I have shared your charity, eaten of your bread and received a token of your forgiveness." The nobleman, much affected, ordered it to be brought, and shortly a waiter entered in full dress, bearing the loaf on a silver dish, and presented it to the father, who took it with many thanks, and put it in his basket. Then obtaining permission to depart, he bade farewell to the master of the house and those who stood nearest to him, and with difficulty made his escape as they endeavored for a moment to impede his progress; while in the ante-rooms he had to struggle to free himself from the servants, and even from the bravoes, who kissed the hem of his garment, his robe and his hood. At last he reached the street, borne along as in triumph, and accompanied by a crowd of people as far as the gate of the city, from whence he commenced his pedestrian journey towards the place of his novitiate.

The brother and other relatives of the deceased who had been prepared in the morning to enjoy the sad triumph of pride, were left instead full of the serene joy of a benevolent and forgiving disposition. The company entertained themselves some time longer with feelings of unusual kindness and cordiality, in discussions of a very different character to what they had anticipated on assembling. Instead of satisfaction enforced—insults avenged, and obligations discharged, praises of the novice, reconciliation, and meekness, were the topics of conversation. And he, who, for the fiftieth time would have recounted how Count Muzio, his father, had served the Marquis Stanislao, (a violent, boastful man as every one is aware,) in a well known encounter of the same kind, related, instead, the penitence and wonderful patience of one friar Simone, who had died many years before. When the party had dispersed, the Signor, still considerably agitated, reconsidered with surprise what he had heard and what he himself expressed, and muttered between his teeth, "The devil of a friar!" (we must record his exact words) "The devil of a friar!—if he had knelt there a few moments longer, I should almost have begged his pardon for his having murdered my brother." Our story expressly notes that from that day forward, he became a little less impetuous, and rather more tractable.

Father Christoforo pursued his way with a peace of mind such as he had never experienced since that terrible event, to make atonement for which his whole life was henceforth to be consecrated. He maintained the silence usually imposed upon novices without difficulty, being entirely absorbed in the thought of the labours, privations, and humiliations he would have to undergo for the expiation of his fault. At the usual hour of refreshment, he stopped at the house of a patron, and betook almost voraciously of the bread of forgiveness, reserving however, a small piece, which he kept in his basket as a perpetual remembrancer.

LEADING CHILDREN TO GOD.

A mother, sitting at her work in her parlor, overheard her child, whom an older sister was dressing in an adjoining bed-room, say repeatedly as if in answer to his sister, "No, I dont want to say my prayers; I don't want to say my prayers."

"How many church members, in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal even from themselves, the feeling."

"Mother," said the child, appearing in a minute or two, at the parlor door; the tone and look implied that it was only his morning salutation.

"Good morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here, and see me first."

The mother laid down her work in the next chair, as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well, this morning?" said she in a kind, gentle tone.

"Yes, mother; I am very well."

"I am glad you are well. I am very well too; and when I waked up this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy, in low tone—half a whisper. He paused after it—conscience was at work.

"Did you ever feel of my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now!—how it goes, beating."

"Y-e-s!" said the child.

"If it should stop beating I should die."

"Should you?"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know" said the child with a look of anxiety;—and another pause ensued.

"So when I waked up this morning, I thought I would ask God to take care of me. I hope he will take care of me, and all of us."

"Did you ask him to take care of me?"

"No."

"Why not?"

"Because I thought you would ask him yourself, God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful and almost anxious expression of countenance, showed that the heart was reached.

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

"He kneeled again in his mother's lap, and uttered in his own simple and broken language, a prayer for the protection and blessing of Heaven.

Suppose another case. Another mother overhearing the same words, calls her child into the room. The boy comes.

"Did not I hear you say you did not want to say your prayers?"

The boy is silent.

"Yes, he did," says his sister behind him.

"Well, that is very naughty. You ought always to say your prayers. Go right back now, and say them like a good boy, and never let me hear of your refusing again."

The boy goes back, pouting, and utters the words of prayer, while his heart is full of mortified pride, vexation and ill will.

AN ITEM FOR THE CURIOUS.

With many it is a matter of great interest, as well as curiosity, to become acquainted with Puritanical customs. For the gratification of such, the following is selected fron Hon. Josiah Pierce's Address upon the Centennial Anniversary of the first settlement of Gorham.

The Rev. Solomon Lombard was the first settled Congregationalists minister in Gorham. He was ordained Dec. 26, 1750, and here is the bill of fare and cost of articles:

	£	s	d
1 barrel of flour,	14	7	8
3 bushels of apples,	2	8	0
2 *barrels of cider*,	9	0	0
2 *gallons of brandy*,	5	0	0
1 bottle of vinegar,	0	5	0
2 cheeses, 6d per lb., weight not given.			
54 3-4 lbs. of pork,	1	11	9 1-2
6 candles,	0	1	0
1 oz. of nutmegs,	0	1	0
8 fowls,	1	16	0
29 lbs. of sugar,	8	14	0
1 tea pot,	0	1	10
4 *gallons of rum*,	5	4	0
2 bushels of cranberries,	2	0	0
1 lb. of tea,	0	10	0
1 lb. of ginger,	0	2	0
6 galls. of molassas,	0	16	0
3 geese, 3 1-2d per lb.			
4 oz. pepper,	0	0	6
1-2 bushel of potatoes and the same quantity of onions.			

REMARKS.

1. Our fathers loved "good cheer" and provided bountifully.

2. Puritanical ordination dinners were *spiritued* occasions.

5. In relation to such occasions we have no reason to inquire, "What is the cause that the *former days* were *better* than these?" A. P. H.

Let the young take heed to the advice contained in this paragraph.

THE WANT OF A TRUE AIM.

"I respect the man," says Goethe, "who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact, that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than would be necessary to erect a hut." Is not this an exact description of most men's strivings! Every man undertakes to build his tower, and no one counts the cost. In all things the times are marked by a want of steady aim and patient industry. There is scheming and plotting in abundance, but no considerate, persevering effort. The young man launches into life with no definite course in view. If he goes into trade, he has perhaps a general desire to be rich; but he has at the same time an equally strong desire for present gratification and luxurious living. He is unwilling to pay the price of his ambition. He endeavors to secure the present, and lets go the future. He turns seed-time into harvest, eats the corn which he ought to plant. If he goes into professional life, he sets out with a general desire to be eminent, but without considering in particular he wishes to excel, and what is the price of that excellence. So he divides his time and talents among a great variety of pursuits; endeavoring to be all things, he becomes superficial in proportion as he is universal, and having acquired a brief reputation as worthless as it is short lived, sinks down into hopeless insignificance. [The Art of Life.

INVENTION. This is the age of inventions Yankee ingenuity is constantly bringing out something new, wonderful and useful. Among the last, and one of the most curious inventions that we have ever seen, is a machine intended to take the place of a nurse at the bedside of the sick, or over the cradle of the sleeping infant, at that season of the year when flies are a pest—an almost intolerable annoyance. We have seen many a "scare-crow," but never before a *scare fly*. A neat box contains a little simple brass machinery, which may be wound up like a clock, and that will "run" as long. From the lid of the box—which, by the way, is quite small and ornamental—a short tube projects, into which may be thrust (for instance) a peacock's feather. The machinery being wound up a motion is produced precisely like the beat of a clock, which gives to the feather the slow and steady oscillations of a pendulum. This may be so placed as to overspread the face of the patient or the sleeper and will most effectually cause the flies to cease troubling. [Alb. Citizen.

How few while in health, realize what an inestimable blessing they enjoy. Doubtless it is for this reason, many times, that God sees fit to snatch from us the precious boon. How hard for those who have never been prostrated by disease, to know how to sympathise with one who has long been in its cruel grasp. But he who has been for months, nay, perhaps years, groaning under disease, can look back on days gone by, when health and activity were his, and appreciate its worth.

BE CAREFUL WHAT YOU DRINK. A girl named Elizabeth Smith, took some oil of vitrol out of a bottle that was in a closet, under the impression that it was some wine that had been got the day before, and attempted to swallow it. The burning of the vitrol, however, compelled her to spit it out; but her mouth and throat were burned, and it is supposed she swallowed a small portion. She lingered in great pain for some days, and then died.

"THEY SAY!" "They say——," said Kerchberg.

"It is not true!" exclaimed Faustina.

"What is not true, Countess?" asked he, in amazement.

"Whatever begins with they say, is on the face of it not true."

BANK NOTE TABLE.

☞ Counterfeit $3 bills on many of the New England Banks are in circulation—Perkin's stereotype plate.

MAINE.

Agricultural, at Brewer, Me.	closed
Bangor, Commercial, at Bangor.	3 @ 4 pr ct.dis
Bangor Bank	closed.
Bath Bank	closed worthless.
Castine Bank	broke worthless.
Citizens' Bank, Augusta	closed.
Calais Bank	.. @ 8 pr ct.dis
City Bank, Portland	charter expir'd
Damariscotta Bank, Nobieboro'	worthless.
Exchange, Portland	char. expired.
Frankfort Bank	worthless.
Globe Bank, Bangor	worthless.
Georgia Lumber Co., Portland	worthless.
Hallowell and Augusta	worthless.
Kennebec Bank, Hallowell	worthless.
Kennebunk Bank	closed worthless.
Lafayette Bank, Bangor	char. expired.
Maine Bank	charter surrendered 2 @ .. pr ct. dis
Mercantile, Bangor	3 @ .. " "
Oldtown, Orono	worthless.
Oxford Bank, Fryeburg	fraud.
Passamaquoddy, Eastport	worthless.
People's Bank, Bangor	closed no sale.
Penobscot Bank, Bangor	no sale.
Portland Bank	charter surrendered closed.
Stillwater Canal, Orono	broke worthless.
St. Croix, Calais	35@.. pr ct. dis
Union, Brunswick	closed no sale.
Washington County, Calais	worthless.
Westbrook Bank	.. @ 2 pr ct. dis
Waterville Bank	closed no sale.
Wiscasset Bank	closed. no sale.
Winthrop Bank	closed no sale.

NEW HAMPSHIRE.

Concord Bank	closed.
Claremont Bank	charter expired 5 @ 10 pr ct. dis
Connecticut River Bank, Charlestown	redeemed.
Exeter Bank	charter expired closed.
Farmers', Amherst	charter expired closed.
Grafton Bank, Haverhill	closed 5 @ 10 pr ct. dis
Hillsborough Bank	worthless.
New Hampshire, Portsmouth	ch. expired redeemed.
Portsmouth Bank	charter expired redeemed.
Strafford, Dover	charter expired redeemed.
Wolfborough Bank	worthless.

VERMONT.

Agricultural Bank, Troy	fraud.
Bennington Bank	worthless.
Commercial Bank, Poultney	fraud.
Essex, Guildhall	worthless.
Green Mountain Bank	fraud.
Jefferson Banking Company	fraud.
Orange County, Bank of, at Chelsea,	closed redeemed.
St Albans, Bank of	.. @ 3 pr ct. dis
Windsor, at Windsor	closed.

CONNECTICUT.

Bridgeport Manuf. Co.	fraud.
Derby Bank	failed worthless.
Eagle, New Haven	failed worthless.
Housatonic R R Co.	Bridgeport.. closed 1 @ .. pr ct. dis

MASSACHUSETTS.

American, Boston	closed.
Amherst Bank	charter surrendered no sale.
Berkshire Bank, Pittsfield	closed.
Charlestown Bank	charter surrendered redeemed at Suffolk.
Chelsea, at Chelsea	closed.
Commercial, Boston	charter annulled closed.
Commonwealth Bank, Boston	closed.
Cohannet Bank, Taunton	.. @ 5 pr ct. dis
Duxbury Bank	charter surrendered redeemed.
Essex Bank, Salem	closed.
E. Bridgewater, E. Bridgewater	redeemed.
Farmers' and Mec's, So. Adams	worthless.
Farmers', Belchertown	worthless.
Franklin, Boston	closed.
Fulton, Winnisimmet Bank, Boston	worthless.
General Interest, Bank of, Salem, ch. sur.	redeemed.
Hampshire, Northampton	closed.
Hancock, Boston	charter expired closed.
Ipswich, at Ipswich	charter surrendered redeemed.
Kilby, Boston	closed.
Lafayette, Boston	closed.
Mendon, at Mendon	closed.
Middlesex, Cambridge	.. @ 3pr ct. dis
Middling Interest, Boston	failed 5 @ .. pr ct. dis
Nahant, Lynn	closed.
Newburyport, at Newburyport	worthless.
Norfolk, Roxbury	charter surrendered no sale.
Oriental, Boston	charter annulled no sale.
Phœnix Bank, Chelsea	45@50pr ct. dis
Phœnix, Nantucket	closed.
Roxbury, at Roxbury	charter annulled worthless.
Sutton, Wilkinsonville	closed.
South Bank, Boston	charter surrendered redeemed.
Winthrop, Roxbury	charter surrendered redeemed.

RHODE ISLAND.

Burrillville Bank	failed worthless.
Eagle, at Newport	fraud.
Farmers' Exchange, Gloucester	worthless.
Farmers' and Mechanic's, Pawtucket	worthless.
Franklin Bank, Providence	fraud.
Mount Hope, Bristol	closed redeemed.
Providence County Bank	5 @ .. pr ct. dis
Globe Bank, Smithfield	.. @ .. par
Pascoag Bank, at Pascoag Village	.. @ 10 pr ct. dis
R. I. Agricultural Bank, Johnston	closing.
Scituate Bank	not in operat'n

EXCHANGE.

Drafts on New York	par @ 1-10 per ct dis
" " Albany	¼ @ .. do. do.
" " Philadelphia	¼ @ ½ do. do.
" " Baltimore	½ @ ¾ do. do.
" " Norfolk	1¼ @ 1½ do. do.
" " New Orleans	par @ ¼ do. do.
" " St. Louis	¼ @ 1 do. do.
Exchange on England	8 @ 8½ prem.
Spanish Doubloons	$16.12½ @ 16.25
Mexican do.	$15.60 @ 15.75
American Gold	1 @ 1 prem.
Dollars—Spanish	4 @ 5 do.
Mexican	¼ a 1 do.

TEETH

INSERTED ON A NEW PRINCIPLE, AND ON UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, is induced from strong consideration (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DIFFICULT OPERATION.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operations proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

EXTRAORDIARY OPERATION.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and while, with others who saw the operation, testify to the fact.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentestry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

OPERATION PERFORMED BY DR. MORTON, 19 TREMONT ROW, UPON A YOUNG MAN, AGED 23.—The nature of the case was Hair Lip, Cleft Palate, deficient palatine arch, and nasal septum. Here is a man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience.

[From the Emancipator.]

A TRIUMPH OF ART.—We witnessed on Saturday, a very satisfactory triumph of the dental art over a sad deformity, in the case of a young man. He was born with a hair lip, and without a palate. Dr. Morton had fitted him with an artificial roof of the mouth, palate and front teeth, not only hiding the deformity, but restoring, or rather creating a faculty of articulation. It is like adding a new sense or a new life.

[From the Evening Gazette.]

SUCCESSFUL OPERATION.—We had an opportunity lately of examining an operation performed by Dr. Morton, a skillful dentist of this city. The result was highly satisfactory to the patient. By introducing a gold plate or piece of mechanism to which the three front teeth, a palate and roof are attached, the person is able to articulate the alphabet.

[From the Evening Gazette.]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the American Traveller.

REMARKABLE OPERATION.—Dr. Morton, a dentist of this city, has recently performed a very successful and difficult operation, the result of which we had an opportunity to witness. The patient had no palate and a hair lip. The deficiency in the palate was supplied by a gold plate, to which the palate was attached, and the afflicted person is now able to articulate the alphabet.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in conrriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.

BOSTON, Oct. 28, 1843. No. 27 Somerset Street.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public,